

OUR FOREIGN  
MISSIONARY  
ENTERPRISE



✦ UNITED BRETHREN ✦  
MISSION STUDY COURSE

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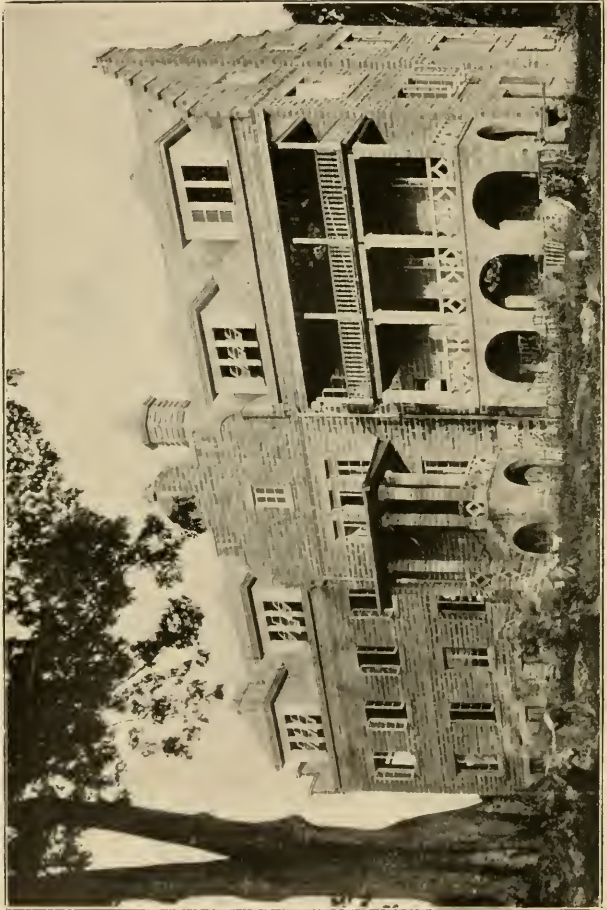
# OUR FOREIGN MISSIONARY ENTERPRISE

(N. B.—Special helps for the leaders of mission study classes may be obtained by corresponding with the Young People's Department, Foreign Missionary Society, 1003 U. B. Building, Dayton, Ohio.)

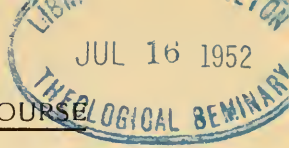








ALBERT ACADEMY, FREETOWN, SIERRA LEONE, WEST AFRICA.



UNITED BRETHREN MISSION STUDY COURSE

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# Our Foreign Missionary Enterprise

BY

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TO  
THE MISSIONARIES  
*on the field, and to  
those who shall join them,  
with  
warmest affection  
and  
highest admiration.*



# CONTENTS

CHAPTER	PAGE
I SIERRA LEONE, WEST AFRICA.....	1
By Rev. W. R. Funk, D.D.	
1 General conditions	
2 Religious conditions	
II SIERRA LEONE, WEST AFRICA (con- tinued) .....	35
United Brethren Missions	
1 Organization and growth of our for- eign missionary work	
2 Present conditions of the work of the Foreign Missionary Society	
3 Coöperative work	
4 Work of the Woman's Missionary Association	
III CHINA .....	75
By Bishop J. S. Mills, D.D., LL.D.	
1 Old China	
2 New China	
3 Christian China	
4 United Brethren in China	
IV JAPAN .....	125
By Bishop J. S. Mills, D.D., LL.D.	
1 The land and the people	
2 The new era in Japan	
3 Manners, traits, and customs	
4 Christian Japan	
5 The United Brethren Church in Japan	

CHAPTER	PAGE
V PORTO RICO .....	171
By Rev. S. S. Hough, D.D.	
1 Physical, historical, political, and commercial features	
2 Educational and religious conditions	
3 The work of the United Brethren Church	
VI THE PHILIPPINE ISLANDS .....	217
By Bishop J. S. Mills, D.D., LL.D.	
1 The Philippines under Spanish rule	
2 The Philippines under American rule	
3 Religious influences in the Philip- pines	
4 The United Brethren Mission in the Philippines	
APPENDIXES	
A Bibliography .....	263
B List of United Brethren Foreign Mission- aries .....	266
C Statistics of United Brethren Missions.....	276
D Analytical Index .....	277



# ILLUSTRATIONS

## SIERRA LEONE

	PAGE
Albert Academy, Freetown . . . . .	Frontispiece
A Village in Sierra Leone . . . . .	10
Native Chief and Councilors . . . . .	10
Preparing the Ground for Rice Sowing . . . . .	11
Construction Corps, Sierra Leone Government.	
Railroad . . . . .	11
African Fetishes . . . . .	26
Devil House . . . . .	26
Bundu Devils, Sierra Leone . . . . .	26
One of Our First Converts . . . . .	27
A Christian Family . . . . .	27
West Africa United Brethren Conference . . . . .	27
Map of Sierra Leone . . . . .	42
Day School, Shenge . . . . .	48
Distant View of Albert Academy . . . . .	48
Manual Training Class, Albert Academy . . . . .	49
Brick Yard, Rotifunk . . . . .	49
Academy Students Preaching Among Mendis, Freetown . . . . .	64
Christian Endeavor Society, Shenge . . . . .	64
United Brethren Sunday School, Freetown . . . . .	64
United Brethren Church, Bonthe . . . . .	65
Martyrs Memorial Church, Rotifunk . . . . .	65
Church Building Committee, Bompetoke . . . . .	65

## CHINA

Emperor's Temple, Peking . . . . .	96
Bound Feet Compared with Number Five Shoe	96
View of Canton . . . . .	97
Boat Life, Canton . . . . .	97
U. B. Dispensary and Physician's Residence, Canton . . . . .	112
Street Chapel, Siu Lam . . . . .	112
China United Brethren Conference . . . . .	112
Two Rescued Foundlings . . . . .	113
Girls' Boarding School, Canton . . . . .	113
Map of Canton and Environs, Showing United Brethren Work . . . . .	118

## JAPAN

	PAGE
Beautiful Mount Fuji.....	144
Preparing a Rice Field, Japan.....	144
A Shinto Shrine.....	145
The Great Buddha, Kamakura.....	145
Buddhist Temple, Kyoto.....	145
Map of Japan Showing United Brethren Work	156
United Brethren Sunday School, Honjo, Tokyo	160
Members of Japan United Brethren Mission Conference .....	160
Y. P. C. U. Church, Shizuoka.....	161
Kyoto United Brethren Church, 1908.....	161
A Group of Christians, Shizuoka.....	161

## PORTO RICO

A Country Public School.....	176
Poor Native's Home.....	176
Military Road, Porto Rico.....	176
Coffee Plantation .....	177
Hauling Sugar Cane.....	177
A Sugar Mill, Porto Rico.....	177
Map of Porto Rico Showing United Brethren Work .....	189
A Circuit Rider.....	192
United Brethren Chapel, La Playa Guayanilla.	192
United Brethren Sunday School, Ponce.....	192
Preaching in the Market Place, Yauco.....	193
Our Porto Rican Pastors.....	193

## PHILIPPINE ISLANDS

Igorot Rice Terraces.....	224
Planting Rice .....	224
Types of Igorot Tribe.....	225
Ilocano Women and Children.....	225
Roman Catholic Church, San Fernando.....	240
United Brethren Chapel and Congregation, Balaoan .....	240
Bible Conference .....	241
Philippine Islands United Brethren Mission Conference .....	241
Map of Luzon Showing United Brethren Terri- tory .....	244

## FOREWORD

About two years ago the Foreign Mission Boards of our Church decided to send a deputation to each of our foreign fields to make a thorough investigation of our missions, and of the present conditions of the people whom we seek to evangelize.

Bishop J. S. Mills, D.D., went to Japan, China, and the Philippines; W. R. Funk, D.D., accompanied by John W. Ruth, went to West Africa; and S. S. Hough, D.D., accompanied by Messrs. Alfred Baltzly, C. M. Benson, and W. L. Hough, went to Porto Rico. They all returned in safety in the spring of 1908.

The laymen in the delegations went at their own expense, making a worthy precedent which we earnestly hope many other laymen will follow.

As there is no one volume from which a knowledge of all our foreign missionary enterprises can be obtained, the production of such a book was planned from the beginning of these journies. For this purpose observations were constantly recorded, and valuable information obtained from the latest literature, and from missionaries and natives, and especially from our own superintendents and their associates in these several fields. Grateful acknowledgment of indebtedness is hereby made to all these friends and sources.

We found everywhere the fields "white unto the harvest," and the weary laborers praying the Lord of the harvest to send forth more laborers. Paul's vision of the Macedonian was always present.

The counterpart of this conscious need among all nations is the Providential awakening of all Christians and their desire and purpose to "preach the gospel to every creature"—"to make disciples of all the nations."

To accomplish this end more money is needed for new buildings, and to train and employ a larger native ministry; and more consecrated, cultured, capable, Christ-like missionaries, teachers, and physicians to plant and to train the Church of Christ in foreign lands.

As the members of the deputation visited the missionaries at work, and observed them under trying circumstances, their admiration for these workers constantly increased as their knowledge of them enlarged. The ability, character, and efficiency of our foreign workers, as well as those in the home field, are of the highest order. There they are, laboring patiently and faithfully, often in unsanitary places, tried by anxieties unknown at home, deprived of congenial fellowship and dying daily for Jesus' sake. They are true heroes, who, in the midst of this pleasure-loving and money-mad age, are seeking to bring the gospel to the millions of our fellow-beings who are without the knowledge of the riches of glory in Christ Jesus. They are a living illustration of the spirit of our Master who sought "not to be ministered unto but to minister, and to give his life a ransom for many."

THE AUTHORS.

# SIERRA LEONE, WEST AFRICA

BY W. R. FUNK, D.D.

“Where is light most needed? Without question in dark, dark Africa. Then let my light blaze out for Christ in Africa.”

—*Bishop Hill.*

“The battle royal for Africa’s redemption is on, and must be fought during the present generation. No easily won laurels here, for ‘there are many adversaries’—dense ignorance, immoral customs, an aggressive, degraded rum traffic, and an unhealthful climate, but the banner of King Jesus must and will wave victoriously. The next ten years will witness a greater advance in the evangelization of Africa than the past one hundred years. We expect every United Brethren to join in the battle, and participate in the shout of final victory.”

—*From one of our missionaries.*

# I

## SIERRA LEONE, WEST AFRICA.

### GENERAL CONDITIONS.

The great continent of Africa is a land of mysteries, geographical, commercial, and religious. The explorations have been comparatively recent achievements, and much local and detail investigation remains yet to be made before Africa shall be considered a known country. Its possibilities are yet to be discovered. Religiously, only beginnings have been made in different parts of the Dark Continent, and the conquest of this land of great possibilities is to be the splendid achievement of the church of Christ in this century. No more hopeful field for missionary activity can be found anywhere than among these whole-souled people, who seem quite ready for the gospel.

The great surface areas of the African continent are not well understood. Its location is between forty degrees north and forty degrees south of the equator. It is nearly five thousand miles long and over three thousand miles wide, and is large enough to furnish food for the whole human family, if its productive soil were

**A Land Largely  
Unknown**

**Location and  
Extent**

## 2 Our Foreign Missionary Enterprise

Compared  
With Other  
Countries

properly cultivated. Bishop Hartzell says: "There is room enough in the lower end of the continent for the whole of the United States with her eighty-two millions of people; Europe, with her many states and hundreds of millions, can be placed in one side of Central Africa; China, with her four hundred millions, could be accommodated in the other half of Central Africa, and there is room for all India and Wales, Scotland and Ireland in the lower valley of the Nile and along the coasts of the Mediterranean."

Climate

On account of the location between the seas, the southern part of Africa has a very mild climate. The mountains snow-capped, with the lakes and large rivers, modify the climate, which, without these influences, would be very hot. Even the northern and central parts of the continent are favorably affected by the physical conditions, and it is a matter of record that the average temperature in the Sudan region is but a little above eighty degrees. In Sierra Leone the temperature is, on the average, about seventy-eight degrees. The coast line, with the mountains and great desert, gives to Africa a great variety of climate.

Productive  
Soil

In Sierra Leone the soil is as productive as can be found on the continent. There seems to be a spontaneity in the soil which produces without a reduction in the fertility. It has, therefore, an unlimited productiveness, such as cannot be



found in land that has been weakened by tillage. The growth of bush, vines, giant trees, fruits, and vegetables, all so luxuriant and splendid, attests the vitality of the soil and the continuance of its productive power.

The latest estimates place the population of Africa at 160,000,000. In the vast Sudan region there are supposed to be from 50,000,000 to 80,000,000 people. Outside of this territory there is mixed blood, as in Egypt and the Nile region, where Arabian blood controls, while south of the Sudan we find the Pygmy, Bushman, and Hottentot. As our mission work is in the extreme western part of the Sudan country, we have the opportunity to train the best type of the negro race. Sierra Leone is not densely populated, having not nearly so many inhabitants per square mile as England, Germany, or Italy. Freetown, the capital city, has a population of forty thousand.

The life of the people is very primitive. Where Christianity has not effected a change, they are very decidedly the children of nature, and live in squalid habitations.

Their houses are nearly always grouped into little towns or fakai. A house is built of bush poles placed in the ground and fastened together at the top with strips of tough bark. These poles are usually set six to eight inches apart and describe a perfect circle. The poles stand perpen-

Population

Children  
of Nature

A Native  
House  
Described

dicularly, eight to ten feet high, and upon them other poles are fastened, making the support for the roof. Between the side poles soft clay is packed, which, when it becomes dry, is very hard and almost impervious. The roof is made of long grasses or palm, both of which are plentiful. As to the interior, there is no floor. On the bare ground rudely-constructed sleeping-places may be found; but, in most cases, a mat of leaves or grass furnishes a bed for the raw native. As civilization touches their lives they change their way of living. Since the houses are entirely lacking in conveniences, of course the women are poor housekeepers. Indeed, they have nothing in the way of cooking utensils with which to keep house. One pot serves for all the cooking done. No knives, forks, plates, or dishes. They eat their food out of the pot in which it was cooked, and use their hands to convey it to their mouths.

**House-keeping**

**Dress**

Their dress is very simple. The boys and girls under twelve years, in purely native communities, have little or no clothing. The little tots from one to eight years, and even up to ten and twelve, are satisfied with a string of beads. In no case do you find among the adults of native communities more than a breech or country cloth worn.

**Customs**

Much could be said of the customs of the people. It must be remembered that the African

is not naturally an energetic person. Nature has been so kind to him in the abundant supply of food, and the climate is so mild that little clothing is necessary. This being the case, he has not felt the need of being industrious in order to obtain a livelihood. This yielding to climate has led to very bad customs. The native does not know how to care for his health. He surfeits himself at one meal for fear he may not have an opportunity to obtain another. He goes on the theory that he has only what he eats. Hence he is a stranger to regular habits of eating, such as in civilized countries are known to be healthful. In Sierra Leone there are found almost everywhere some of the results of Christian civilization, so that the customs of the people are decidedly changed for the better when compared with those of the interior, where only leaves of palms or grasses are used as clothing.

Christianity  
Changes  
Customs

The barbarous method of having women do all the work is the result of the pagan notion that man is superior to woman, and, on that account, she must be a slave. The change wrought where men get a vision of their responsibility in labor is most encouraging. In sharing the burden with the weaker sex, the finer qualities of manhood, such as protection and gallantry, are developed, and womanhood is exalted. The custom of slavery, known as "domestic," is prevalent, even in Sierra Leone. The paramount

Labor

chief directs the public service, such as highway and railroad building. He draws the wages for all service rendered by his people, and appor-tions it to the heads of families, the individual getting little or nothing more than his allowance of rice for his toil.

**Marriage**

Marriage is not a question of affection. It is a bartering custom that has fastened itself upon the native people, so that a little girl is bought for so many hides or goats or pieces of cloth, when she is from five to ten years of age. There is no marriage ceremony among the native peo-ple. The deal is complete when the transfer of the goods or animals has been made to the one controlling the child.

**Polygamy**

Polygamy is extensively practised even in Sierra Leone, where a great many men and women speak English. Mohammedanism favors it, and the English government has not yet pro-hibited it as a custom of the people. As a result, the family is a loose organization.

**Food**

The food of the people is quite simple. Rice plantain, cassada, yams, bananas, oranges, with fish, chicken, goat, cattle, and small animals, form the staple bill of fare. The people use palm oil instead of fat, and it serves them very well, and is undoubtedly healthful.

The custom of personal adornment is very striking. The hair is carefully dressed and many charms are used to decorate the body.

The most barbarous customs prevail in regard to the sick and dying. No special medical attention is paid the sick, even if dying, while singing and dancing around the sick may be used to drive away the evil spirits that are causing the malady.

Treatment  
of the  
Sick

Funerals are often seasons of debauchery. Pomp is a part of the life of the native African, and he buries his dead with great ceremony. The custom is followed of burying the dead in the hut where they lived or near by, so that they may be protected from the evil spirits. This is a common practice. Witches or cannibals may steal the body if the grave is remote from the dwelling, and that is another reason for burying a body near or in the house. A person dying with a contagious disease is sometimes buried in this manner, and frequently no more than two inches of earth cover the body.

Burial  
Customs

That sin has wrought great havoc in the life and character of the people no one will doubt who has been brought in touch with them, although it must be remembered that their vices, in the main, are not very different from those found among civilized people. The only question is that of degree. There can be little doubt that there has been a development of parts of the human race and a retrogression of another part. The former is seen at its best in the Anglo-Saxon, while the latter is seen in its awfulness in the de-

Effects  
of Sin

graded lives of the raw Africans. This is especially true of the Hottentot, where the lowest strata of human life may be found.

Vices of the  
Africans

The list of vices known among them is as follows: Stealing, lying, gluttony, drunkenness, lust, with promiscuous living, witchcraft, murder, polygamy, slavery, wife-slavery, child-slavery, human sacrifice, cannibalism, burial alive, and suicide.

#### RELIGIOUS CONDITIONS IN SIERRA LEONE.

##### *Paganism.*

The African  
a Religious  
Individual

The African is, above everything, a religious individual. His places of worship are to be seen wherever he is found. The devil-house is the center of every native town or village. The chiefs have their devil-houses in order to be sure they are safe and to satisfy the feelings of their people when they visit the chief's compound.

Belief  
in Evil  
Spirits

All spirits, of whatever kind, are gods, and the evil spirits exert a slavish influence of fear over the native mind. To appease these spiritual personalities, the pagan offers his sacrifice.

Brutality  
Caused by  
False Religious  
Ideas

Rev. W. S. Naylor well says: "Nearly all of the pagan's gods are demons. . . . The cruel barbarities of the pagan do not necessarily spring from an inborn brutality of nature, but from his ideas of gods and religion." This gives a true view of the awful state of mind in which these

Africans live. The conception that a god should love is to them almost an impossibility.

To satisfy the evil and debauching spirits they make sacrifices of possessions and even of human life. It is a common thing to find offerings of rice, meat, cloth, and charms in the devil-houses, put there to win the favor of the gods that, to the mind of the pagan, are in control of everything about them. When, in some of their villages, I ventured to examine these devil-houses, going so far as to lift the curtain door and shout, the people all ran in panic to places of seclusion, expecting me, as I was told afterwards, to be destroyed by the devil or devils, as the case might be.

Offerings  
to Evil  
Spirits

It is this same idea that controls the people, restraining them from entering on any ground where a certain sign is found. These signs are like our "Keep off the Grass" or "No Admittance," except in Africa they are not printed in words, but are in the shape of a peculiarly-cut twig, with some cloth or grass about it, to attract the attention of the passerby.

Controlling  
by Signs

Such signs are placed by the big man of the Poro Society. This is a secret society, but it makes its appeal to the religious ideas of the people for the control of its members, as well as those who are outside of its mysteries. The "devil" is the principal personage recognized in the work of this organization, and fear of the

Secret  
Societies

evil spirits is the only element of power in it. The same can be said of the Bundu Society for women. Bishop Mills, in his splendid book, "Africa," pages 67-69, gives a true statement of these societies, and I refer the reader to his description.

Cannibalism

Even the cannibalism that is practised is almost altogether a religious ceremony, in which "medicine" made from certain parts of the human body is regarded as almost perfect protection from all evil spirits. As they worship the evil rather than the good spirits, you can readily imagine the slavishness of their devotion.

Controlled  
by Fear

Fear and dread enter into all of their religious rites and services. To appease the wrath of the bad spirits is their only desire, as the good spirits, if they believe that such exist, will not in any way ever harm them. It is hard to make comparisons between those who are in the darkness of sin, especially when living under the different forms of paganism; but it does seem reasonable to suppose that the mind that finds its satisfaction in the worship of evil spirits only, is in the greatest need and deepest gloom. This, in a word, is the state of the heathen African mind untouched by the light of divine revelation.

#### *Mohammedanism.*

Mohammedanism, or Islam, as it is called, is rapidly gaining headway in many parts of



Africa, and its present field of conquest is in the Sudan country, and especially in Sierra Leone. Mohammedanism is a better system of life than paganism. It has elements of truth in it, which makes it a dangerous foe to Christianity. It has been truly said, "The better is always enemy to the best."

Mohammedanism certainly has done some good for the African. It has given him a better view of his needs and corrected some of his worst customs. Under the teachings of Islam he wears more clothes and is instructed against infanticide, witchcraft, burial alive, cannibalism, etc., but it places its approval upon slavery, polygamy, and social impurity, thus making it very difficult to convince the native mind that these things are sinful or even socially wrong.

In fact, the religion of the Moslem does not change the heart. Outward appearance may be better while the spirit is still unclean. Any religion that sanctions such vices as stealing, intemperance, lying, slavery, social vice, and murder, with a promise of an immoral life beyond the portals of death, will certainly not elevate its followers very much in this life. All this, and more, Mohammedanism does.

As a religion, it appeals to the untutored mind of the African. It presents ceremony in all it does. A strong, formal, ritualistic service is furnished in its worship. This pleases the people.

Some Good  
Results

No Change  
of Heart

Ceremonies

Then this religion urges a loose-flowing costume for the people. It is usually white, with bright headwear, and in some cases, especially among those who would rank higher socially, a rich garment of fine cloth of some pronounced color; all this in distinction to the close-fitting garments worn by the English people. The latter is uncomfortable, at best, in that tropical climate, and not nearly so spectacular as the loose-flowing robes.

Mohammed's  
Childhood

This is not all that can be said of this system of religion. Its founder, Mohammed, was born about the year A.D. 570, in the town of Mecca, Arabia. The personality of this boy, born to a widowed mother, who died when he was but six years of age, leaving him a complete orphan, soon manifested itself in a remarkable manner. It is supposed that when he was twelve years of age he came in contact with our holy Christianity, and from meeting some monks he gained his first conception of fastings and sacrifice, and gathered the thought or inspiration which doubtless led him finally to assume the rôle of a prophet. In this relation, Mohammed, in the cave of Hira, received what he claimed were divine communications, and after seasons of continued depression and revelation, he entered upon the work of preaching.

Assumes the  
Role of a  
Prophet

It is claimed that "inside of one hundred years from his birth his name was joined to that of the

Almighty and was called out in ten thousand minarets five times daily from the Persian Gulf to the Atlantic, and his new religion was sweeping everything before it in three continents." This shows very clearly the strong personality of the man, the strength of his system, and the devotion of his followers.

Of his character much could be said. Sir William Muir, in his "Life of Mohammed," gives the most comprehensive and also, perhaps, the most analytical description of this marvelous man to be found anywhere. Samuel M. Zwemer, F.R.G.S., in his book, "The Moslem World," presents a condensed and yet complete history of the prophet and his religion down to the present day.

It seems very probable that Mohammed was sincere at first, but, becoming intoxicated by success, he lost his position of strength. As Zwemer says: "It is possible to measure the prophet by three standards—the law of the pagan Arabs, the law he himself professed to reveal, and the law of the Old and New Testaments, which he professed to approve and supersede. By the New-Testament law of Jesus Christ, who was the last prophet before Mohammed, and whom Mohammed acknowledged as the Word of God, the Arabian prophet stands self-condemned. He repeatedly broke every precept of the Sermon on the Mount, not only in his pri-

**Best Books  
on Mohammedanism**

**Condemned by  
New Testament**

vate life, but in his prophetic office, and the Koran itself proves that the spirit of Jesus was entirely absent from the mind of Mohammed.

The Arabs among whom Mohammed was born and grew to manhood also had a law, although they were idolaters, slave-holders, and polygamists. Even the robbers of the desert, who, like Mohammed, lay in wait for caravans, had a code of honor. Three flagrant breaches of this code stain the character of Mohammed. It was quite lawful to marry a captive woman, whose relatives had been slain in battle, but not until three months after their death. Mohammed waited only three days in the case of the Jewess Safiyah. It was lawful to rob merchants, but not pilgrims, on their way to Mecca. Mohammed broke this old law and "revealed a verse" to justify his conduct. Among the pagan Arabs it was incest to marry the wife of an adopted son, even after his decease. The prophet Mohammed fell in love with the lawful wife of his adopted son. Zeid, prevailed on him to divorce her, and then married her immediately. For this, also, he had a "special revelation."

Mohammed was not only guilty of breaking the old Arab laws and coming infinitely short of the law of Christ, but he never kept the laws of which he claimed to be the divinely-appointed medium and custodian. His followers were to be content with four lawful wives. According to

Breaks the  
Arabian Laws

Disobeys His  
Own Laws

tradition, he took to himself eleven lawful wives and two slave girls. In all these particulars Mohammed was not an ideal character; yet his life and character have become the ideal for millions.

Of the spread of Mohammedanism we give the following as the latest figures, and they are accepted by such men as Naylor and Zwemer. To-day there are two hundred and twenty-five million Mohammedans. Fifty million of these are in Africa; sixty-two million in India; thirty million in China; twenty-nine million in the Malay Islands. Thus they have been gaining under a well-directed missionary effort, for it must be granted that Mohammedanism is one of the strongest missionary religions of the world. Tactful and artful, as well as warlike, they have adopted every opportunity to enter new territory, and, if need be, crush by war the inhabitants and establish the system of their "Allah."

Their beliefs and practices are not at all consistent, for the teachings of Mohammed are much better than the lives of his followers. This might be said of all religions, but it is especially true of the creed of the Moslems.

They teach six cardinal doctrines—"God, Angels, Divine Book, Holy Prophets, Day of Judgment, and the Predestination of Good and Evil." "The monotheism of Mohammed must be distinguished from that of the Bible." James Freeman Clarke says the Mohammedan is a

**A Propagating  
Religion**

**His Followers  
Inconsistent**

**False  
Conception of  
Monotheism**

monotheist, but it is the worst kind of monotheism, and sums up the distinction thus: "Islam saw God, but not man; saw the claims of deity, but not the rights of humanity; saw authority, but failed to see freedom, therefore hardened into despotism, stiffened into formalism, and sank into death. . . . Mohammed teaches a God above us; Moses teaches a God above us, and yet with us; Jesus Christ teaches God above us, God with us, and God in us."

In conversation with a Moslem prophet at Ronietta I soon learned that the main attack on Christianity was on the trinity, denying Christ a place in the God-head. Their false conceptions of the relation of Jesus Christ to the world are summed up in the following from *The Moslem World*:

"A Christian studying the faith of Islam soon learns not only that Christ has no place in the Moslem idea of God, as they deny the trinity, but that the portrait of our Savior, as given in the Koran and in tradition, is a sad caricature. According to Moslem teaching, Jesus was miraculously born of the Virgin Mary; he spoke while still a babe in the cradle; performed many puerile miracles in his youth; healed the sick and raised the dead when he reached manhood. He was specially commissioned to confirm the law and reveal the gospel. He was strengthened by the Holy Spirit (Gabriel). He foretold another

Attacks the  
Trinity

Perverted  
Ideas About  
Jesus Christ



A VILLAGE IN SIERRA LEONE.



NATIVE CHIEF AND COUNCILORS.



PREPARING THE GROUND FOR RICE SOWING.



CONSTRUCTION CORPS, SIERRA LEONE GOVERNMENT RAILROAD.



prophet, whose name should be Ahmed (Mohammed). They believe that Jesus was, by deception and substitution, saved from crucifixion and taken to heaven, and that he is now in one of the inferior stages of celestial bliss; that he will come again at the last day, slay antichrist, kill all the swine, break the cross, and remove the poll-tax from infidels. He will reign as a just king for forty-five years, marry and leave children, then die and be buried near Mohammed at Medina. The place of his future grave is already marked out between the graves of Omar, the Caliph, and Fatima, Mohammed's daughter."

There is not much required of the convert to Islam in the way of a creed. It is very short: "There is no god but God; Mohammed is the apostle of God." You find these words shouted everywhere, and engraved and emblazoned on posts and banners. This is about all the Sierra Leone Mohammedan knows of his religion.

**Their Creed**

The danger we face in our work in Sierra Leone is in relation to the propaganda of the religion of Islam. The uprising of the native people in Sierra Leone in 1898 was, without doubt, a result of Mohammedan agitation made possible by the attitude of the government on the question of taxes. The formidable stand taken by Mohammedans all over the protectorate has caused the government to respect them with unusual courtesy.

**Our Danger  
in Sierra Leone**

The English  
Government  
and Mohammedanism

Islam influences have caused all religious teaching to be excluded from the government school at Bo. This is carried so far that the government has appointed a committee (and pays all its expenses), whose duty it is to visit the school quarterly to investigate and learn if Christianity is being taught in any form. This board of inspectors is composed of leading Mohammedans.

Must be  
Measured by  
Its Results

This is a sad condition, for it is well to remember that we must measure Mohammedanism by its results on the people who have lived under its rule for centuries. Who can study the history of the Semites, Aryan, negro, and Slavic races and not mark the weakness of the teachings of Mohammed as manifest in the social and moral sinfulness of their people? The countries of Morocco, Persia, and Arabia are distinctively Mohammedan in belief and practice. They have been under the sway of Mohammedanism for many centuries, and it is in these countries that you find the lowest ideals and the most corrupt practices that can be found in any country that even approaches civilization.

Some of  
Its Evils

It must not be forgotten that polygamy and slavery are in perfect accord with the Koran and all the sacred books of the Islam faith. Under its teachings marriage is a form of slavery, and wife-beating is allowed by the Koran. Zwemer, in *The Moslem World*, says:

“Here is a sketch of the slave-market at Mecca, within a stone’s throw of ‘the house of God,’ at the center of the Moslem world. ‘Go there and see for yourself the condition of the human chattels you purchase. You will find them, thanks to the vigilance of British cruisers, less numerous and consequently more expensive than they were in former years; but there they are, flung pell-mell in the open square.’ . . . The dealer, standing by, cried out: ‘Come and buy; the first-fruits of the season, delicate, fresh, and green; come and buy, strong and useful, faithful and honest. Come and buy.’ The day of sacrifice was past and the richer pilgrims in their brightest robes gathered around.

Slave-Market  
at Mecca

“One among them singled out the girl. They entered a booth together. The mother was left behind. Soon after the girl came back; and the dealer, when the bargain was over, said to the purchaser, ‘I sell you this property of mine, the female slave, Narcissus, for the sum of forty pounds.’ Thus the bargain was clinched. . . . Men slaves could be bought for sums varying from fifteen to forty pounds. The children in arms were sold with their mothers, an act of mercy; but those that could feed themselves had to take their chance. More often than not they were separated from their mothers, which gave rise to scenes that many a sympathetic pilgrim would willingly forget if he could.”

Revolting  
Scenes

**Our Opportunity  
in Sierra Leone**

It would be well for all students of missions to study the life of Raymond Lull, the first missionary to the Mohammedans. The Christian church owes the gospel to these millions of people, and our Church should remember its great privilege in Sierra Leone and seek to lead these people into the light of divine truth as revealed in Jesus Christ our Lord. In our work in Sierra Leone we must reckon with Islamism as an opposing force, and as a fertile field for the spread of the holy truth of God.

**Conversions  
from Mohammedanism**

The gospel has won some important victories over Mohammedanism in Sierra Leone. Recently, at an evangelistic meeting at Mano in the Mendi country, two women, wives of Mohammedans, were converted. Only a few months ago, in Rotifunk, a man who had been a stanch Mohammedan was deeply convicted and professed conversion. In testifying of his joy in finding the Savior he said, "The Christian religion is the only one to die by." We have in our employ in mission work a minister who was brought up a Mohammedan. He was to be a preacher and prophet in the Islam faith, but the Spirit of God touched his heart and life through the ministry of a missionary, and now this man is changing the whole section of country in which he is working.

It should, therefore, be remembered by all that our Church has an important part in the glorious

but difficult task of carrying the gospel to the 225,000,000 Mohammedans, who are now in as great danger as the pagans who have never heard of the Christ.

The recent change of attitude on the part of the Sultan of Turkey, and the coming of two Christian ministers into the Cabinet of Counselors of the Empire, is a very hopeful indication. God is opening the way, and means that we as a Church should be ready to do our part in the territory where we are working.

Change in  
Turkish  
Empire

### *Christianity.*

It would be hard to measure the work already done in Africa by the gospel of our Lord. True, only a line of the country has been touched, as you follow the coast of the continent. A few interior stations have been opened, in the Niger country, in the Congo Free States, and in Uganda, but the chief amount of work so far accomplished has been within a few hundred miles of the coast. The reason for this is apparent. The people of these coast districts are as needy as any, and they are very much more convenient to reach. It means much to go interior. Even to travel up the Niger two thousand miles in a rowboat is a hard proposition, and yet that is easy in comparison with five hundred miles through the jungles, walking, or in a hammock. Then, too, the interior people come down to the

Only a  
Small Portion  
Evangelized

coast towns more or less, and the people of the coast towns do trading up country, so it has been wise from every standpoint to seek to Christianize the coast people first.

Everybody  
Benefited

It is but fair to state that much of the work of Christianity is indirect. People are being lifted up who do not make a profession of the truth of Jesus Christ as a personal Savior. It is in Africa as it is America, where multiplied thousands of sinful, wicked men and women are living under the blessings of our Christian civilization, reaping very many of its benefits and helping influences, without even a thought of thankfulness to Almighty God for the good which they enjoy.

The Changed  
Condition

Sierra Leone is not, as a whole, what it was when our missionaries went there more than a half century ago. Many persons have seen a great light and are in a receptive mood as compared with those who have never heard anything about the truth of our Christ. So we cannot measure anywhere, and especially in a heathen country, the entire results of the preaching of the truth by the number of persons who profess conversion.

Uplifting  
Agencies

The railroads being built, the hospitals erected, the schools and the church-buildings, all these tend to uplift and have, by their very presence, a helpful influence on the people.

Of the need of Christianity much might be said. Disease is lurking in every dark spot all

over the country. One is amazed when he realizes how rapidly the people are dying. How they have existed so long as a race is a marvel. But they can never rise nor continue to occupy the land that God has given them unless they have the gospel of our Lord.

Christian civilization is fast opening up the protectorate of Sierra Leone. Railroads are being built by the English government all over the country. One line extends eastward from Freetown within a few miles of the Liberia line, while another is being built through the Yonnie country to Yonniebannah, and from there up the Rokel River. Still another is being projected in the southeastern part of the protectorate.

In this work the government has had the service of Jonathan Weaver, who was brought up in our schools and who, in his official relation, has opened up the railroad lines, and has obtained, as I learned, the right of way for the government. All this is the result of the gospel of Jesus Christ in Sierra Leone. Paganism would not have brought it; Mohammedanism does not favor it; but Christianity has in all the centuries been the foster mother of all truly active commercial life.

The African people do not give a half-hearted assent to their religious beliefs. Careful and discriminating, they come to their conclusions, and

Christianity  
Developing the  
Country

Jonathan  
Weaver

then with a purpose they live the life of a Christian. Our missionaries could tell many experiences illustrating this fact. I venture to give here a personal experience I had with an eighteen-year-old boy. Three things are shown in this narration—his manner of expression, thoughtfulness, and consecration.

One evening, after the service in the church at Freetown, during the conference, this boy came to me when I was out in the street, and said, "Please, sir, may I walk at your side when you are alone?" For beauty of expression, this is hard to excel. I answered that I could not see him alone then, as there were many people about us, but that I could see him at the mission-house the next day. He glided away in the darkness and was prompt in coming the next day, and when I asked what he wanted to say to me, he answered, "I came to ask you how I can be a perfect Christian." What a question! The deepest that the human mind can ask. After an hour of talk with him, he said, "But you have changed me." I told him I did not understand. "Oh," said he, "you see when Doctor and Mrs. King put me in school I signed a contract that when I graduated I would spend seven years in missionary work, and now I want to change it." I said, "Do you want to break your contract?" "Oh, no, but," said the boy, "I want to change it to read, instead of 'seven years,' 'for life.'"



*Elements of Hope.*

The spiritual possibilities of any people, as is shown by history, depend largely upon their physical and mental powers. This is no less true of the African than of any other part of the race. Physical environment is also a factor in the spiritual awakening of a nation.

In the study of any people, as to their accepting or rejecting the truth, one must consider disposition, condition, and accessibility. The winning of these people to Jesus Christ should be the object of all educational and commercial enterprises. To exploit any lower scheme among ignorant and uncivilized people is the height of brutality. It is very important that we come to see the hopeful side in the development of the native people of Africa, for, beyond a doubt, they were intended for that climate. "Africa for the African," is not only a just motto, but is the basic truth that will lift up the hands of that race and cause them to become producers as well as consumers. This will lead to the material unfolding of the continent under Christian ideas and will create a new Africa. There is great hope in it, and certainty of success depends upon the activity of the church of God.

Africa  
for the  
Africans

*Industrial Training.*

In Sierra Leone the soil is so fertile, the climate so genial, that but little toil is needful

for an existence. As a result, no effort has been made by the people to develop the land or take advantage of the climate, except as they have been taught by those who have entered the country either as missionaries or traders. The latter have had such selfishness in all they have undertaken that little has been gained by their presence in Africa, while the missionaries have been either without money to start the work, or have been misguided as to the importance of industrial work among the natives.

Reasons  
for It

Of the value of industrial training much can be said. It is needed in order to give the people the right conception of life. As they now are, they are satisfied to live in idleness and squalor, with absolutely none of the comforts or conveniences of life. Their rudely-furnished houses are not (I speak now of the heathen natives) so good in any way as the pig-sty of our average farmer.

Industry  
a Basic  
Principle

Progress cannot be permanent in any line, either spiritual, educational, or commercial, unless industry becomes a basic principle in the lives of the people. Work, substantial work, is one of the safeguards of character and a great means of developing strength, while idleness is the same among the heathen as in civilized countries—a fertile condition for the growth of every evil thought. To overcome this condition, industrial training is absolutely essential.

Industrial work is needed in order to change the physical condition of the country. As portions of our own fair land needed clearing and grubbing, so to-day Sierra Leone needs exactly the same treatment in order to utilize her soil to the best advantage. This will reclaim the land from the wild bush and vines, change the appearance of the country from a wild jungle to the fertile field, and will give food, raiment, and comforts to the people. All this must come in order to build them up in the truth.

To Reclaim  
the Land

In this industrial effort the laws of nature, little understood by the African, must have exemplification. The native must be taught the law of cause and effect as it relates to the productiveness of the soil, and the results of disobedience as seen in misfortune and distress. The Africans can learn much by object-lessons. Show them how to farm and they will farm; show them how to plant cola, cocoa, orange, lemon, and rubber trees in a systematic way and they will soon undertake the same; show them how to grub the land and they will be the better socially, intellectually, and spiritually. For unless they have these primary principles that lie at the foundation of all truth, they will not hold the more intricate elements of spirituality that relate to their soul life. No one can live the clean life laid down in our gospel and have his body so slightly cared for as does the native

Value of  
Object  
Lessons

African. The filth of his home under pagan conditions is not conducive to pure thinking or right living. The industrial missionary enterprise must bring this change. Christianity must change their physical conditions, or it will be impossible to build up a self-sustaining native church.

To Improve  
Sanitary  
Conditions

This industrial work should be pressed in order to improve the health conditions of the country. Malaria is the principal disease that attacks the people of the Sudan country. As Cuba was in the grasp of yellow fever, so Africa is in the hold of the malarial germ. The principal means of its transmission is the mosquito, and the mosquito is at home in the swamps and unsanitary places. Remove these places where malarial germs develop and the mosquito becomes a harmless pest.

The Possibilities  
of Industrial  
Training

It has been asked what can be done in industrial work. I answer this important question by saying that we must not expect too much at once. The people will have to be trained before the land is completely conquered. The head, hand, and heart of the natives must have attention before the commercial life of the country is fully developed. A man who does not believe in a thing will not do that thing with much earnestness of purpose. To awaken these people to the value of labor, they must be taught the use of tools, which is the first step in industrial work.

Albert Academy should have a strong manual training department, for only with such training can the boys be able to do the kind of work necessary to develop their country. It is important that missionary societies start at once more industrial centers such as we have started at Mofus, on the Cockboro River, and give a practical illustration of what can be done. The African must be brought to earn more than enough to provide his daily food. He needs to be clothed, he needs a home, and money to support his own church and school and to extend these privileges to others of his own race. Only through industrial training can these absolutely necessary results be secured.

### *Educational Work.*

Fundamental to all effort to improve the heathen people of Africa and save them from the delusions of false religions, such as Mohammedanism, as well as lift them out of their own pagan beliefs and customs, is education. If it could be justly said of the people of old who had direct revelation and personal supervision, "My people are destroyed for lack of knowledge," the same statement certainly can be made with greater emphasis of 160,000,000 benighted souls who are now groping their way amid the most pronounced mental and physical darkness found anywhere on the globe.

Great Importance of Education

Has a Strong  
Memory

This being true, a most hopeful condition lies in the fact that the African mind is very susceptible to truth and is an eager learner in all departments of education. Blessed naturally with a strong memory, and having no written language, and no method of recording anything, he has greatly developed the retentiveness of his mind, and thus stands ready to receive and hold the truth. Being undeveloped in the reasoning faculties, he does not discern readily between truth and error, so that if error is the first to enter the mind, it is much more difficult to reason it away, for memory clings to first impressions. This being true, how important it is that the Africans receive the knowledge of the ethics of a true life before false systems gain mastery in their minds. It is not so hard for them to give up the errors of their inherited condition as it is to convert them from adopted beliefs, even though the same is grossly false.

Primary  
Education  
Essential

It is very important that primary education be carried forward with all diligence and with as much haste as possible. The children are very ready for school, provided an incentive is held up before them. Every mission station should have a school corresponding to our public schools. Not all that we teach should be taught, nor could we hope to hold these bush children to as rigid a discipline as we require by our compulsory educational law.

In our work we have secondary schools at nearly all the stations and at many of our preaching-places. The government of Sierra Leone has under consideration the taking over of the secondary schools. There are many things in favor of such a course; but at the present time it seems impracticable, due chiefly to the fact that the cost, as fixed by the government, will exclude those who are the most needy in semi-civilized communities, and the raw native districts of the interior will not be reached at all by these governmental schools.

When it is remembered that the first training-school was at Alexandria about 175 A.D., and that some of the earliest church fathers, for example, Origen and Clement, taught in this school, it makes it an interesting contest for the present-day church to perform well her part in reclaiming not only Egypt from Mohammedanism, but the whole of the continent from paganism. Possibly the greatest work to be accomplished in Africa now is to stop the forward movement of the Moslem religion.

That there is every reason to give these people the truth which comes from a Christian education is seen in the fact that, as Rev. W. S. Naylor says, "the Nubian church withstood the Mohammedan fire and sword until the fifteenth century." It is also true, as he states, "that churches dominated by the Greek, Roman, Jewish, and

Our  
Secondary  
Schools

Steadfastness  
of the  
People

other colonists of North Africa were quickly overcome by Islam." This shows the strength of character and the willingness of the African to stand by his convictions. It is the general notion of the native that the white man's religion is better than his, and that he (the black man) would fare better if he believed as the white man. Is not this a long stride toward the truth? Desire is the first step, and these people have it, and if the Christian world will speedily act, they may reclaim the Dark Continent from paganism and all false and debasing practices.

Illustrated by  
Anglo-Saxon  
History

Some one has said, "The strength of Islam is ignorance and fanaticism." These must both be met by education. Neither can flourish where truth is supreme. Historically, this is true, when we consider the Anglo-Saxon part of the race. In our own family of the race there was very slow development. Historian Green, in speaking of England between 450 and 575 A.D., says: "The new England was a heathen country. The religion of Woden and Thunder triumphed over the religion of Christ." Even after they did come back to a desire for the truth, under the leadership of Cuthbert in 651, they did as the same historian writes: "With Teutonic indifference they had yielded to their thegns in normally accepting the new Christianity as they had yielded to the king. But they retained their old superstitions side by side with the new worship;





AFRICAN FETISHES.



DEVIL HOUSE.



BUNDU DEVILS, SIERRA LEONE.



ONE OF OUR FIRST CONVERTS.



A CHRISTIAN FAMILY.



WEST AFRICA UNITED BRETHREN CONFERENCE.

plague or mishap drove them back to a reliance on their heathen charms and amulets, and, if trouble befell the Christian preachers who came settling among them, they took it as a proof of the wrath of the older gods." This is not unlike present conditions in Africa at this very moment. We cannot boast save through the religion of our Lord.

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#### SUGGESTIONS FOR LEADERS OF CLASSES.

The questions which follow each chapter are intended simply to be suggestive. Additional ones can readily be prepared by each leader. Many of those suggested are thought questions; that is, they will require some original thinking, although most of the facts needed in answering them will be found in the text-book. Questions which constitute a mere memory test of the facts presented in the book are valuable and should be used, but they do not make as deep an impression as thought questions. The more the members of the class think through the facts read, the greater will be the results of their study.

In assigning lessons the attention of the class should be called to the analytical index to be found in Appendix B. From it one may get at once a survey of the whole chapter.

By writing to the Young People's Department, Foreign Missionary Society, 1003 U. B. Bldg., Dayton, Ohio, special helps for the leader and denominational missionary literature may be secured free of charge.

QUESTIONS FOR STUDY AND DISCUSSION.

CHAPTER I.

1. Compare the social customs of Sierra Leone with those in this country.
2. Which do you consider the greater obstacle to the propagation of the gospel in Sierra Leone, the unfavorable climate or the low form of civilization?
3. If you were a pagan African, in what ways would the gospel change your religious beliefs and daily life?
4. Why is Mohammedanism a dangerous foe to our work in Sierra Leone? Mention four reasons.
5. Which would you rather be, a pagan African or a Mohammedan African? Why?
6. What great changes for good is Christianity making in Sierra Leone? Give concrete illustrations.
7. Name, in the order of their importance, four reasons for industrial training in Sierra Leone.
8. Why should our Church carry on school work in Sierra Leone?

SIERRA LEONE, WEST AFRICA

(CONTINUED)

UNITED BRETHERN MISSIONS

“The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.”

—*Isaiah 9:2.*

## II

### THE UNITED BRETHREN MISSIONS IN SIERRA LEONE.

Inspired by the work of such men as Judson of Burma, Robert Morrison of China, and Carey of India, our Church began its foreign missionary enterprise in Sierra Leone, West Africa, by sending out W. J. Shuey, D. C. Kumler, and D. K. Flickinger, in January, 1855, as our first missionaries to the Dark Continent.

**Our First  
Foreign  
Field**

From the beginning, a strong current of missionary interest has always been manifest in the United Brethren Church. Philip William Otterbein was himself a foreign missionary, sent to this country by the Dutch Reformed Church of Holland, and for a time he was largely supported by that church.

**Otterbein  
a Foreign  
Missionary**

### ORGANIZATION AND GROWTH OF OUR FOREIGN MISSIONARY WORK.

Our missionary activities were confined to the United States until "The Home, Frontier, and Foreign Missionary Society" was organized in 1853. The impulses that led to the organization of this society are of more than ordinary interest.

**First  
Foreign  
Missionary  
Organization**

In Otterbein University a strong missionary spirit prevailed among the students and professors, and the Board of Trustees of said institution, at its session, June 28, 1852, adopted the following: "*Resolved*, That the Board approve of a missionary society at Otterbein University, to be auxiliary to the Foreign Missionary Society of the United Brethren in Christ." Such a society was organized, and B. R. Hanby, the author of "Darling Nelly Gray," was its secretary.

Sandusky  
Conference  
Acts

A few months after the action taken by the Board of Trustees of Otterbein University, the Sandusky Conference took similar action by declaring, "The time has fully come when the United Brethren Church should unite her whole strength in a missionary society, which shall include not only the home, but the frontier and foreign fields." Sandusky Conference was at that time organized into a missionary society, and a resolution was passed, praying the next General Conference to organize such a society for the entire denomination. The General Conference convened at Miltonville, Ohio, in the spring of 1853, and organized the missionary society and adopted a constitution for the same, the first article of which reads:

Missionary  
Society  
Organized  
in 1853

"This society shall be called 'The Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ,' and is organizing for the purpose of aiding the annual conferences in



extending their missionary labors throughout the country, and into foreign and heathen lands." J. J. Glossbrenner was elected its first president, and Henry Kumler, Lewis Davis, and David Edwards, vice-presidents. John C. Bright was elected General Secretary, and John Kemp, Jr., Treasurer. The first Board of Managers consisted of William Longstreet, Jacob Emrick, D. Shuck, T. N. Sowers, John Dodds, and D. B. Crouse.

Concerning the steps antecedent to the final organization of our Missionary Society, Dr. Henry Garst, who is a recognized authority, states: "It is significant that Rev. John C. Bright was a member of the Board of Trustees of Otterbein University in 1852, and was a member of the Sandusky Conference and a delegate to the General Conference of 1853, which I think goes far to account for the action of all three of these bodies on the subject of missions. I think it is as proper to call John C. Bright the father of the foreign missionary work of the United Brethren Church as it is to call Rev. Lewis Davis, of the Scioto Conference, the father of the work of higher education in the Church. As missionary secretary, Mr. Bright at once threw himself into the work with all the force of his intense nature, and stirred the Church on the subject of missions as it had never been stirred before, and as it seldom, if ever, has been stirred since."

John C. Bright  
the Vigorous  
Leader

**The Primary  
Object**

The resolutions adopted at the first Board meeting reveal clearly that the fathers had a comprehensive and clear view of the work they were about to undertake. The primary object was: "To give the gospel of Jesus to all men in all countries in its unmixed and original purity." Other resolutions emphasized the importance of Christian education and literature, and of the necessity to aim at self-support and self-extension in the work.

**Importance  
of Missionary  
Training  
Recognized**

The wisdom of enlisting the children in the Sunday schools of the home churches in the support of foreign missions, and of observing a monthly prayer-meeting for the world-wide work of the kingdom, was forcibly presented in those very first meetings.

**Africa Selected  
Because Most  
Needy**

In the selection of a foreign mission field, Africa stood out as the one most needy. The committee reported: "If any nation under the wide-spreading heavens bespeaks sympathy, and ought to call out the benevolences of the Christian church, or induce the missionary and teacher to bid adieu to friends and leave a land of privileges, and spend their days in toil and suffering, it is *poor, ignorant, degraded, down-trodden Africa.*"

As stated, Messrs. Flickinger, Shuey, and Kumler were the first to go out from our Church to pagan lands. They landed at Freetown, Africa, March 1, 1855. Then began the real

work of evangelizing our share of the Dark Continent. Concerning the conditions that prevailed in the early stages of the work, Dr. A. T. Howard writes: "There were the hardships of travel, the vexing problems of keeping the boats in seaworthy condition, a long task of securing suitable buildings, and the constant fight with the bug-a-bugs, or white ants, attacking every stick of building material; and all this was matched only by the onslaught of malaria-bearing microbes attacking the human system. There was the interminable palaver with native chiefs connected with questions of land and other mission property; the hostility of Poro and Bundu, and similar native societies; there were misunderstandings, impossible to eliminate, from an ever-changing superintendency, and a constant thrusting of responsibility and leadership upon new men before they had acquired the proper experience in, and understanding of the work they were expected to direct."

**Early  
Difficulties**

In the midst of these difficulties, through heroic faith, much hardship and patience, the first missionaries laid the foundations of the work. For three years they had to labor without being cheered with any visible fruitage. The first persons to profess conversion were Tom Tucker and Lucy Caulker. The latter is still living, and is a faithful member of the church at Shenge. Then came the conversion of the chief

**First  
Conversions**

at Shenge, whose influence was so powerful in winning others to Christ.

The successive steps in the development of our mission work are given by Dr. D. K. Flickinger, who has been more closely associated with the work from the beginning than any other man in our Church, being one of the first missionaries and later missionary secretary and missionary bishop. Doctor Flickinger says:

“The first permanent step was taken when Dr. J. K. Billheimer, Dr. W. B. Witt, and myself secured from Chief Caulker, at Shenge, one hundred acres of land for our mission. Rev. J. K. Billheimer did excellent work in directing the building and looking after the material interests of the mission; but the chief spiritual quickening came when Rev. O. Hadley and wife arrived in Africa and deeply impressed the people with God’s omnipresence and holiness, and their sinfulness. The Hadleys showed the people God, and brought them to realize their need of salvation.

“The next advance was when Mr. Gomer and wife, members of the colored race, reached Shenge. Fifteen years had passed since the first missionaries had landed. The Gomers were all-round missionaries, and cared successfully for both the material and spiritual interests of the mission. They were enabled to endure the climate better than the other missionaries, and they

Laying the  
Foundations

The Work of  
Mr. and Mrs.  
Gomer



FRENCH  
GUINEA

KARINA

KOINADUCU

PANGUMA

RONIETTA

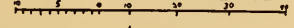
BANDA JUMA

**MAP  
OF  
SIERRA LEONE**

UNITED BRETHREN MISSION STATIONS

UNDERLINED

RAILROADS



SAIOMA  
SAMAYA  
KAMALU  
KUKUNA  
BASSIA  
KAMBIA  
MADINA  
ROMANGAI  
FURUDUGU  
TRENKIA  
ROKON  
ROBIS  
YONNIE BANNA  
OFUNDU  
JAMA  
OTIKONKO  
BANDAJUMA  
MATTRU  
MINA  
GORAHUN  
OBAMA  
MANNE

SIMITIA  
FUTAMBUO  
OFALABA  
MUSSAIVA  
TIBABI DUGU  
KOMBILE  
BAFOODEYA  
LENGEKDRO  
KONOMBAYA  
KUROUGU  
LANDE  
KURUBUNROO  
KURTO  
SARADUGU  
OBESIA  
KA YIMA  
TUNGEAO  
BANDAJUMA  
PANGUMA  
OLAGO  
BAIAMA  
YANDAHU  
HANGRA  
JURU  
PUJAHUN

FREE TOWN  
WATERLOO  
BRADFORD  
ROTIFUNK  
PALLI  
BOMPEH  
MARTHYNE  
SHENGE  
BOMPEHTOOK  
(OTTERBEIN STATION)  
DAYMAN

MAKUNDU  
RONIETTA  
OROTOWER  
ROTIFUNK  
PALLI  
BOMPEH  
MARTHYNE  
MOPUS  
MOPALEY

OFUNDU  
JAMA  
OTIKONKO  
BANDAJUMA  
MATTRU  
MINA  
GORAHUN  
OBAMA  
MANNE

YELE (Proposed)  
MONGHERI  
LALEHUNO  
KUNDUMA  
DAMBALLA  
JARRAO  
PANGUMA  
OLAGO  
BAIAMA  
YANDAHU  
HANGRA  
JURU  
PUJAHUN

PENDEMBU

WAIMA  
(Proposed)

BONTHEO

TURNER'S PENINSULA

PENDEBU

LIBERIA

FRONTIER  
BOULEVARD

WYOMING

WYOMING

WYOMING  
WYOMING  
WYOMING

stayed from five to seven years at a time before returning to the United States. The three things which they taught effectually were cleanliness, godliness, and industry.

“The next move forward was in 1882, when the Mendi Mission, consisting of valuable lands, buildings, and boats, was transferred to us from the American Missionary Association. Then followed the erection of the Rufus Clark and Wife Training School at Shenge.”

After the transfer of the Mendi Mission to us, we received five thousand dollars annually for a period of six years from the American Missionary Association (Congregational). Because of this additional income, many new stations were opened and the work was greatly enlarged. But when it ceased, the income from the home churches had not been sufficiently strengthened to continue the work without serious retrenchment. The mission was struggling upward from the depressions caused by these conditions, when the destructive uprising of 1898 took place. Dr. and Mrs. J. R. King were the first missionaries to return to Africa to reconstruct our work after this disaster. We are fortunate in having Doctor King's own description of this uprising, and what followed:

“In 1898 the interior tribes arose in rebellion against the British government and swept down over the country, slaughtering the civilized in-

**Transfer of  
Mendi Mission**

**New Stations  
Opened**

**Uprising  
of 1898 a  
Time of  
Crisis**

habitants, destroying property, and giving complete license to their old habit of loot and plunder. As in the days of Job, Satan seemed to have the power in his own hands for a season. It was the supreme moment in the history of our missions. Would the remnant of native Christians fall away? Would the band of faithful native teachers and evangelists prove steadfast? Would the Church at home, passing through the baptism of fire, prove that there was the real gold of devotion to missions and loyalty to Christ's last command? It was a crisis. The native Christians stood steadfast. The home Church, with a faith anchored in the eternal purpose of God to bring all nations to a knowledge of himself, moved forward and ordered the reconstruction of the work. This reconstruction period covers the past ten years, and presents the following hopeful aspects:

"We have now a membership that has been thoroughly tried. The survivors of the massacre have come out with clearer experiences. Many have seen the hand of God in their deliverance and are led to trust him more. We now have a more consecrated band of native teachers and evangelists. They have seen in this cruel insurrection the awfulness of the heathen life when unrestrained, and are putting forth greater efforts to deliver their fellow countrymen from the power of the evil one.

**The Church  
Stands the  
Test**

**Consecrated  
Workers**



“These noble men are putting all their strength into the work. They teach the school for four or five days each week, and then take two days to reach a part of their appointments, which number from ten to thirty. It means long journeys on foot, wading streams and swamps, but their devotion to the work keeps them faithful. There has come to the native church a new sense of responsibility for the support of the gospel in their midst—a larger giving, which, we trust, will soon lead to self-support in the stronger churches. It is an easy step from self-support to self-extension.”

#### PRESENT CONDITIONS OF THE WORK OF THE FOREIGN MISSIONARY SOCIETY.

At the present time the Foreign Missionary Society has in operation fifteen stations and out-stations, in addition to the joint work at Freetown. There are two hundred and forty-five preaching-places where the gospel is regularly proclaimed. It is estimated that not less than twenty thousand people are reached by our missionaries and native workers every week.

**Extent  
of Work**

It was my privilege to visit Sierra Leone, and what is here said in reference to the present conditions of our work there is the result of personal observation and reliable information gathered from the workers on the field. To see Africa is to love it. The scenery is beautiful; the country

**Personal  
Observations**

rolling. Tropical trees and vines line the shores everywhere. The peculiar foliage of the plant life makes the scene one of exquisite beauty. The country is not mountainous, as many suppose, neither is it a swamp; although one cannot obtain a perfect understanding of its surface because of the dense growth of bush which covers the land everywhere. Only here and there an open spot has been cleared by the natives for the purpose of planting rice and cassada.

There is no spot on the African continent of greater interest to the United Brethren in Christ than Shenge, the place where our Church began permanent missionary work in Africa. It is beautifully situated, sixty miles southeast of Freetown, being on a peninsula with the waters so nearly surrounding it that it is almost an island. Extending out into the sea as it does, it is likely the most healthful place in the protectorate of Sierra Leone. Adjacent to it, on a little island, are remnants of the old slave pen of John Newton. Shenge is the home of the Caulker family, one of the most intelligent families in all that country. Many of them have occupied the positions of both paramount and sub-chiefs. Madam Neal Caulker, a member of our church at Shenge, is now the paramount chief of the Shenge district.

In our tour of inspection, Dr. J. R. King, Mr. J. W. Ruth, and the writer visited Shenge, and

Shenge  
Beautifully  
Situated

Chief Caulker  
Visited

upon invitation of Madam Neal Caulker, we called upon her and found her upon a bed of affliction. She took a keen interest in our coming. A boundary dispute was under consideration, and she said, "The trouble is, my poor, ignorant children [referring to her subjects] do not understand, and you must bear with them." And she promised the dispute would be properly adjusted.

On the next day (Sabbath) we went to her house and gave her the holy sacrament. When Doctor King bade her good-by, she stretched out her hands to him, saying, "Oh, Doctor King, you won't take the missionaries away from my people, will you? If you do, they will all perish." God only knows what that meant—to be alone without God in the world. When Doctor King assured her that the workers would not be taken away from her chieftancy, and the work would be continued, she said, "Thank God, then, my poor children will not perish."

It is admitted by all who have investigated this country that the Shenge people are very much in advance of the people about them, due to their strong intellects and also to the fact that they have had the advantage of missionary training for fifty years. Any one studying the map will see that Shenge is a strategic point, being the gateway to all the country east, reaching back to Mano and the Mendi country.

**A Plea for  
the Gospel**

**Advancement  
Due to  
Missionary  
Work**

**Hopeful  
Outlook**

At Shenge we have the Rufus Clark and Wife Training School. Its building is substantial and well fitted for school purposes. The church-edifice is a splendid one, and when the new missionary residence, now under construction, is completed, Shenge will take on new life. We have an excellent school here, and everything promises well for development at this mission station.

**A Strong  
Church at  
Bonthe**

At Bonthe, a city of 7,500 people, situated on the east end of the Sherbro Island, we have one of the strongest churches in this mission field. The large church-building at this place stands as a monument to Rev. R. Cookson Taylor, whose energetic life brought about the enterprise, assisted very materially by the superintendent, Dr. John R. King. We have a good congregation at this place, which in a few years, it is hoped, will become self-supporting. About two hundred people attend divine services regularly at Bonthe. There is an excellent Sunday school; likewise Senior and Junior Endeavor societies, with fifty-eight senior members and sixty junior members.

**Daymah**

Daymah is located at the western end of the island of Sherbro, at which place we have a new church recently dedicated and a comfortable mission-house. The new church is a frame structure, twenty-three by thirty-six feet, with the pastor's study at one side. Daymah is in great



DAY SCHOOL, SHENGE.



DISTANT VIEW OF ALBERT ACADEMY.



MANUAL TRAINING CLASS, ALBERT ACADEMY.



BRICK YARD, ROTIFUNK.

need of the gospel. It is one of the most superstitious places found on the coast. An example will be found in the fact that the people of the town are not permitted to walk through the place with shoes on. If they were to do so, they would be in constant fear of death. Our Church has wrought a good influence, our missionaries and even native workers have not yielded to this superstition, and while great lamentation was made when they first disregarded this custom of the people, nothing serious befell the missionaries, and the object-lesson was good in every way. Daymah is a group of villages scattered over the northwest end of the island of Sherbro. While the people on this island were originally Sherbros, they are fast passing away as a tribe, and the language spoken is almost entirely Mendi. The mission-house and church at this point are located on the shore of the sea.

At Bompotook, which is located southeast of Shenge about twenty miles, we have the Otterbein charge and a good organization. A new concrete church-building was recently dedicated, which is the fourth structure built within thirteen years at this place. The three preceding this one were adobe structures and were destroyed by the bug-a-bugs. Mr. George Domingo, who is a product of our missionary work in the Shenge district, and whose life was sought by the rioters in the insurrection of 1898, is a prominent busi-

**Bompotook**

ness man in the Shenge chieftaincy, and is a most influential man in his community. He is a member of our Church at Bompetook and is an extensive trader, having succeeded splendidly in all his commercial undertakings. To him much credit is due for the presence of the new church, which is twenty-five by forty feet, with the pastor's study to the side. The presence of this church-building will be a great blessing to this community. About a mile and a half distant from the church is the residence of the pastor, on a considerable piece of ground, owned by the Missionary Society.

**Rembee**

Rembee is an old mission station located north of the Bompeh River on the seashore. We have a nice piece of land at this point, owned by the Missionary Society.

**Industrial  
Work at  
Mofus**

At Mofus we are starting an industrial plant. It is located on the Cockboro River, about twenty miles northeast from Shenge. We have here one hundred and sixty acres of land, which is well located, adjacent to the village, and is easily reached by boat from Shenge. The new mission-house has just been completed. Rev. E. Kingman, superintendent of industrial work, has about twelve acres of land cleared and a large number of trees planted. When we were there Mr. Kingman had two thousand cocoa and seventeen hundred kola trees growing. Part of these were at Mofus and part at Shenge. The



purpose is to plant these trees, and rubber-trees and other various products, and develop the industrial work along this line. The land is suitable and the enterprise cannot but be a success; but time will be required to develop it.

In the general plan for the industrial work, two other stations will be located adjacent to Mofus, one at Mocobo, which is about ten miles up the Cockboro River from Mofus. We have at this point an excellent farm, but it is located in a community where there has been no missionary work done, hence it is known as new territory, and the starting of our industrial work there will mean much to the community. The land is good, and while it lies high, it is very fertile and is especially adapted to the cultivation of cocoa and kola trees. At this point we saw heathendom in its lowest form. The other station will be at Mambo, on the Mambo River, about a four hours' journey from Mofus, where we have a good farm, suitable for industrial development. The student will at once see that we are locating these industrial centers so as to economize superintendency, as all three can be handled by one industrial superintendent living at Mofus.

Mattru is located on the Jong River, and is distant from Bonthe about forty miles. It is near the place where Reverends D. K. Flickinger, W. J. Shuey, and D. C. Kumler landed when they

#### Other Industrial Centers

#### Mattru

were in Africa in 1855. It is also in the community in which the American Missionary Association carried forward its work in the Impéri country.

**Mo Paley**

Mo Paley is an out-station, some twenty miles northwest of Bompotook, and is in a prosperous condition.

**Mo Banta**

Mo Banta is located southwest from Mano, and is in an important district. It forms a connecting link between the Shenge chieftaincy and the Impéri country.

**Sembehú**

Sembehú is almost directly east from Shenge, about a hundred miles, and is one of our important inland stations. Close by, a little to the east, is Moccolo, where we have a good work started.

**Mano—a  
Strategic  
Point**

Mano is located on the railroad, over a hundred miles southeast from Freetown, and is a very important station. We have at this place a small tract of land, with a church and mission-house. The mission is capable of very extensive enlargement, for the territory around Mano is very good. It is a good shipping point for the territory north and south, and can be developed into a very strong station. The chief at this place is in sympathy with our work.

**Jama**

Jama is located about twenty miles east of Mano and a little north. The country surrounding this place is also very inviting. The people are in sympathy with us, and, being Mendis, make it a very hopeful point.

Damballa is located northeast from Jama. This station is the northern point of the work of the Foreign Missionary Society, and just north of this district the territory occupied by the Woman's Missionary Association begins.

**Damballa**

Going eastward on the railroad, we have the next mission station of the Foreign Board located at Hangha. This is a new station, and is over two hundred miles southeast of Freetown.

**Hangha**

The last station to be opened is Pendembu, which is the terminal of the railroad line, about three hundred and twenty-five miles east from Freetown, only a little distance from the Liberia line, and in a very rich country. We have already organized a school, and in the near future will have a church. This point should very soon make a strong station for our interior work. Pendembu will be the gateway to the country of Panguma. There should be an outgoing from this station, so as to occupy the territory surrounding Waima.

**Pendembu**

#### OUR CO-OPERATIVE WORK.

For a number of years our two Boards have been carrying forward coöperative work in Freetown. Four special points of interest are found in this city. The mission residence, which has recently been built, is located on the main street of the city, leading up from the wharf, which is the entrance to Freetown from the bay. The

**Mission  
Headquarters**

location could not be better. The building is of stone, three stories high, with a good basement, making a very imposing structure. It is forty-two by forty-four feet, and contains living-rooms and offices for the superintendent of our missions in Sierra Leone. Dr. and Mrs. John R. King have made it the center of the social life of the white people coming to the province. It is interesting to note that our American missionaries, as well as the native workers, have a very high standing in Freetown.

Our church-house is the second point of interest, and is well located. The building itself is creditable, and is so located on the lot that it can be enlarged by the building of an auditorium. Back of the church is a vacant lot, suitable for the residence of a pastor.

Bethany cottage, a health resort for our missionaries, is another point of interest. It is located back of the city of Freetown on Mt. Leicester, which rises 1,600 feet above the sea. For beauty of situation there could be none more lovely. For effectiveness in the recuperation of our mission workers it is a complete success. The building is a permanent one, and is in splendid condition. Other missionary societies have their health cottages located near by, and in that way Mt. Leicester becomes a meeting-place for workers. There is a good fellowship feature in it, which is both helpful and delightful.

Church  
Building

Bethany  
Cottage

The factor of first importance in our advanced missionary work in West Africa is the Albert Academy. The rapid growth of this splendid educational institution and the erection of its magnificent building speak volumes for the future evangelization of Sierra Leone. The Academy is located on a five-acre tract of land three hundred feet above the sea, facing on Berry Street, Freetown, and commanding a fine view of the city and harbor. In point of natural beauty and healthfulness, it is an ideal place for an educational institution.

**Albert  
Academy**

In 1901, when our mission work was being reconstructed after the uprising, it was thought best to establish a joint superintendency and start a training-school.

**Joint  
Superintendency**

In September, 1902, the Mission Boards appointed Bishop J. S. Mills, D.D., Rev. Wm. M. Bell, D.D., Mrs. D. L. Rike, Mrs. L. R. Harford, and Rev. W. R. Funk, D.D., as a commission to recommend a basis for coöperation in the joint work. The recommendation of this commission was accepted by both Mission Boards. In 1903 the council of the United Brethren missionaries in Sierra Leone, in conference with Mrs. B. F. Witt, decided upon the location for the Academy building.

On October 4, 1904, the school was started in a rented building on East Street, Freetown, with Rev. R. P. Dougherty, A.M., as principal, and

Mr. J. D. C. Turner as elementary tutor. Five students enrolled at the opening of the school.

**Mr. Leininger's  
Gift**

Mr. Ralph Leininger, of Brooklyn, N. Y., at this time proposed to donate five thousand dollars toward the erection of the Academy, to be named "Albert Academy," in memory of his cousin, Rev. Ira E. Albert, A.B., a United Brethren missionary who was drowned in the Bompeh River, Sierra Leone, November 6, 1902. The conditions of Mr. Leininger's proposition were accepted by the Mission Boards, and he afterwards increased his donation to over eight thousand dollars.

**The Academy  
Opens**

On January 16, 1905, the institution was publicly opened by his Excellency, Leslie Probyn, C.M.G., governor of Sierra Leone, in the presence of a representative gathering. From July, 1906, Prof. E. M. Hursh, B.A., was acting principal of the Academy for one year, in the absence of Professor Dougherty on furlough in the United States.

**Corner-Stone  
Laid**

The corner-stone of the Academy was laid on January 14, 1907, by his Excellency, G. B. Haddon-Smith, C.M.G., acting governor of Sierra Leone. The new Academy building was dedicated on January 11, 1908, by the writer, and the first graduating exercises of the school were held January 13, 1908, when five young men received diplomas from the institution, all of whom entered immediately on mission work.

The Academy has had an inspiring growth. In 1905 the total enrollment was 46; in 1906 it was 89; in 1907 it was 138, and in August, 1908, 161 students were enrolled. The chief object of the Academy is to educate young men for mission work. Provision is made for thorough literary and physical training, as well as religious. The school aims to give such all-round training to each student as shall fit him for teaching, preaching, professional life, or business, so as to make him a real factor in the extension of Christ's kingdom in Africa.

**Rapid  
Growth**

A practical illustration of the training along evangelistic lines is the itinerating done by the students among the Mendis and Temnis of Freetown. Open-air meetings are held regularly each Sunday morning in twenty-five different places, the students giving the message in the native language and reaching probably five hundred people.

**Practical  
Training**

The Academy building, erected under the superintendency of John R. King, D.D., is an imposing cement-block structure one hundred feet long and forty feet wide. The chief portion of the building is used for school purposes. The American teachers occupy one end of the building for residence quarters.

**Prominent  
and Convenient  
Building**

On the first floor are the main assembly and classrooms; on the second are three lecture-rooms, a study-room, an office and a library, and

the science laboratory. The third floor, throughout the entire building, contains dormitories for students. The manual-training shop and store-rooms and the students' dining-room are found in various departments of the basement.

**Grounds**

The grounds are well wooded, and afford excellent opportunity for outdoor industrial work. A cement-block fence partly encloses the campus, and on a lofty spot a picturesque tower has been erected for the large school bell.

**Equipment**

The cash value of the building and grounds is twenty thousand dollars. Generous contributions by the Young People's societies of the United Brethren Church in the United States, students and faculty of Union Biblical Seminary, and private individuals have made possible a thorough equipment of the Academy.

The laboratory is fitted with apparatus suitable for elementary work in all the sciences. The students' dormitories contain single iron beds, table, chairs, and book-shelves. All the classrooms are supplied with wall blackboards. Numerous maps and charts have been provided, and many tools have been placed in the manual-training department. The equipment of the school will be increased as the work develops.

**Library**

A beginning has been made to secure a good library. Already some reference-books, commentaries, encyclopedias, treatises on science and literature are available for the students. Special



attention is given to music. Drill in chorus and quartet work is emphasized. Opportunity is given for practice on the organ, and steps are being taken for the organization of an Academy band.

This detailed description will give some idea of the scope and nature of the work of this educational institution. The ultimate object in all foreign missionary work is the development of a strong native church that shall be able to extend its own work. To secure such a native church strong, efficient native pastors are absolutely necessary. The Albert Academy stands for the training of such native pastors for our missionary work in Sierra Leone. Its importance, therefore, cannot be over-emphasized. It should be a source of great encouragement to all the members of our Church to know that the Albert Academy is the strongest, most effective educational institution operated anywhere on the west coast of Africa between Gibraltar on the north and Cape Town on the south.

The School  
of Great  
Importance

#### WORK OF THE WOMAN'S MISSIONARY ASSOCIATION.

To Miss Lizzie Hoffman, of Dayton, Ohio, afterwards Mrs. Derrickson, belongs the credit of the organization of the women of the Church of the United Brethren in Christ. For a long time she was burdened concerning her own call

Origin

to the foreign field; after much struggle and a night of wrestling in prayer, the conviction dominated her that the women of our Church should organize for active and special work for missions. This was laid upon other hearts, who prayed and planned until a meeting was called, and after a day and evening spent in consultation an organization of the women of Miami Conference was effected, May 9, 1872.

Three years later Mrs. T. N. Sowers and Mrs. W. H. Lanthurn issued the following call to the women of our Church:

“For the purpose of creating a greater interest and zeal in the cause of missions, and laboring more directly in the work of the Divine Master by bringing into more active and efficient service the sisters of the Church, a call is made for a woman’s missionary convention to meet in Dayton, Ohio, First Church, October 21, 1875.”

The call received a response from nine conferences, six of which sent delegates to the meeting. During the two days (October 21 and 22), after much prayer and planning, a general organization was effected, and May, 1876, decided upon as the time for the next meeting.

“At this meeting, in May, 1876, Mrs. A. L. Billheimer, having returned from mission work in Africa, added new life to the meeting. It was determined to venture out and undertake some work. Mrs. Billheimer moved ‘that the funds

now in the treasury be used for the founding and support of a mission school in Africa.' ”

The first idea was to support a school under the control of the missionaries of the General Board, near Shenge. It was agreed to support Miss Emily Beeken, then under appointment. But instead of this, by the advice of the officers of the General Board and missionaries then in the field, it was decided to establish schools up the Bompeh River, in a thickly-populated territory that was calling for light, and was without any missionary work. The General Board, thinking it not best to distribute their force over so much territory, urged our women to occupy this new ground. With repeated visits and the supervision of Mr. Gomer, the mission was located at Rotifunk, on the Bompeh River, about fifty miles east of Freetown. Miss Beeken went to Rotifunk late in the autumn of 1877, at which time the Association undertook her full support.

The pioneer work was difficult, but it was bravely accomplished. One with less courage than that of Miss Beeken could not have succeeded in starting a mission so far from any civilized help or protection. The head man built a barri for worship, and the Association a mud house for the missionary on a beautiful elevated site near the town. Miss Beeken established two schools, and had public services in surrounding towns.

**First  
Thought**

**Schools**

**Difficulties**

She was succeeded at the end of nineteen months by Mrs. M. M. Mair, of Glasgow, Scotland. Mrs. Mair had had an experience of twenty-six years on the west coast of Africa, which enabled her to endure the climate better than new missionaries. She landed at Freetown, October 19, 1879, and went to Rotifunk the following month.

Need at  
Rotifunk

She corroborated Doctor Flickinger's report, that of all dark places in Sierra Leone, Rotifunk was the blackest. Mrs. Mair was almost overwhelmed with the responsibility of the work, with only native helpers, but she said, "I always made it the rule of my life, when I had anything to do, to try." She secured better teachers for the schools and established two others. She had the confidence and coöperation of the chiefs and head men, and such was her influence over the people in three years and a half that she said she had been in but two towns in this country where the Sabbath was observed so well. Pa Sourri, the head man of Rotifunk, gave up the use of strong drink and tobacco, and compelled the people to desist from labor on the Sabbath day. Rotifunk was a station for slave-traders when our mission was located there, but before Mrs. Mair came away this was broken up. A deed was received for one hundred and fifty acres of ground at Rotifunk and Palli, part of which was put under cultivation.

In three years "so many persons gathered at the public services that in the rainy season no house was large enough to accommodate them, and many had to be turned away."

Growth

A chapel was built and dedicated February 24, 1884, by Rev. J. Gomer, of Shenge. "After the sermon an invitation was given for a free-will offering to the Lord, and the people responded by subscribing one hundred and sixty acres of land at Palli, five binkeys of rice (from fifty to one hundred bushels), one cow, one country cloth, and thirty-seven dollars and fourteen cents in cash subscriptions. The people were glad for this house, and the missionaries were encouraged."

Following this bright beginning of the work came years of war and pestilence, of disappointment and struggle, but with them also opportunities with opening doors for enlarging the work.

Years of  
Hardship

Land was secured at Rotifunk, more systematic school work was begun, and special teachers were sent to the field. Well-equipped buildings superseded the mud huts, industrial and medical work was successfully started, and new stations were opened.

With Rev. R. N. West as leader, various trips were made interior eastward, into the vast untouched Mendi country, and finally work was opened there; also northward into the Yonnie

Rev. R. N. West  
as Leader

country as far as the Rokel River. Later the English government projected a railway for several hundred miles interior, and post and telegraph offices were established, greatly aiding the work of the missionary.

*Present Condition of the Work.*

It is a very difficult thing to present the real condition of work in a foreign field, for everything is primitive and new, and the pull is downward rather than upward in relation to everything that is good. The worker has every disadvantage in seeking to penetrate the darkness of superstition and ignorance. Hence, the planting of a station inland in any heathen country is an undertaking that surpasses the heroism of any achievement in a civilized country. Those who have made observations in both civilized and foreign lands will verify this statement.

The territory occupied by the Woman's Missionary Association in Sierra Leone is that which lies almost directly east of Freetown. In this territory they have one hundred and fifty preaching-places and reach at least twenty thousand people every week with the gospel message. Fortunately for the Board, the location of its work is in the country through which the railroad was built, so two of the principal stations of this Board, Rotifunk and Moyamba, are located on the main line of the railroad system

Difficult to Describe

Territory Occupied



ACADEMY STUDENTS PREACHING AMONG MENDIS, FREETOWN.



CHRISTIAN ENDEAVOR SOCIETY, SIENGE.



UNITED BRETHREN SUNDAY SCHOOL, FREETOWN.



U. B. CHURCH, BOSTHE.



MARTYRS' MEMORIAL CHURCH,  
ROTIFUNK.



CHURCH BUILDING COMMITTEE, BOMPPOOK.



now being built throughout the protectorate by the English government.

Rotifunk is the main station of the Board and is located about forty miles southeast of Freetown. Its location is good, having communication with Freetown by railway and Shenge by river, so that it is a strategic point for missionary operations throughout that part of the protectorate. It is also the supply station for the territory north and east of the Rokel River. At this station there is an excellent mission property of one hundred acres of land. The buildings are well located in a compound composed of about ten acres. The cemetery is located adjacent to the buildings. In this sacred place the bodies of our crowned heroes have been buried. Their devotion, consecration, and final sacrifice are beyond calculation and the fruits of their labors are abundant, although their bodies are still in death. The church at Rotifunk is a beautiful stone structure, permanently built, while the mission-house and Boys' Home are good buildings. The dispensary, Boys' Home, and school-house are built of brick, which were made by the industrial department of the mission. With these buildings and the brickyard, which is now in operation on the mission property, there is at Rotifunk a plant which is capable of doing very effective work, spiritually, intellectually, and commercially.

Rotifunk—a  
Strategic Point

Cemetery

The Buildings

**Medical  
Work**

The medical dispensary now in operation is not only a financial success, but is a great blessing to the people. The advisability of the starting of dispensaries is established beyond a doubt by what has been accomplished at Rotifunk. It is no uncommon thing for the doctor in charge to treat a hundred people in a day. The people come a distance of one hundred miles, and the indirect influence in favor of Christianity is so powerful that one is led to think that this is one of the strongest means of reaching the people with the gospel.

**Moyamba**

Moyamba is the second station of importance operated under the W. M. A. It is located thirty miles southeast of Rotifunk, on the main line of the railroad. It is an ideal spot, and is an important station geographically and commercially, and is the gateway of all the country to the northeast. It is also the shipping-point for the territory south and east, and is the location of the government judicial headquarters. The prisoners are located here and the courts are held at Moyamba. During our visitation to the town eighteen men were under trial for cannibalism. We visited them and held religious service. Of the guilt of some of them there was little doubt.

There are about ten acres of land owned by the society at this station. The mission-house is new and a model of construction; comfortable in every way. Connected with it is the Girls'

Home. The church-building is a fine stone structure. The school-building is an adobe house, but is very well built and is permanent, while the teachers' residence is a comfortable adobe dwelling. The mission plant is well laid out and in a beautiful location, occupying an elevated place overlooking the town. The government barracks are on one side of the mission property and the town on the other. The entire mission compound has been carefully fenced and a number of trees have been planted. The future of Moyamba is assured as a central station.

Adjacent to Moyamba, a few miles southeast, is the out-station, Lungay, operated in connection with Moyamba. There is also one at Makuri, with a small school.

Lungay and  
Makouri

Northeast from Moyamba is the town of Kwellu, where the Woman's Missionary Association has mission property, located to the side of the town, which will be a good location for a mission-house. An effort is being made to build a church in the center of the town. Kwellu is in great need of the gospel, and is a very hopeful community, from the standpoint of missionary operation.

Kwellu

Ronietta is one of the most hopeful mission stations operated by this association. It is located about twenty miles northeast from Rotifunk. It is the home of the paramount chief of the Yonnie country, and, as such, is a point of

Ronietta

great interest, and is strategic from the standpoint of reaching the people. The association has a mission property of about fifteen acres splendidly located, with a church built in the center of the town. The mission-house is an adobe structure with galvanized roof, making it a permanent building. Everything is hopeful in connection with this mission, and the people are in complete sympathy with the work.

Makundu

East of Ronietta is the station of Makundu, while north from Makundu, on the Rokel River, is Rokon, and east from Ronietta about twenty miles is Yonnie Banna. All four of these stations are in good condition, and are hopeful in every particular. They are the gateway to a very important country north and east. Schools are being operated at all of these points, and our people are occupying much of the surrounding territory with preaching-stations, for evangelistic work is a very important feature of all missionary work.

Rokon

Yonnie Banna

Bompeh

Palli

South of Rotifunk the two stations, Bompeh and Palli, are in successful operation. There is considerable mission property at Palli capable of development along industrial lines.

Rotower

Bradford

North of Rotifunk we have a mission farm at Rotower. East of Rotifunk, on the railroad, is the town of Bradford, where there is located a mission station, with a school, church, and native mission-house, all in successful operation.

Northeast from Moyamba, a distance of about forty miles, is the town of Taiama, where the Woman's Missionary Association, to my mind, has its greatest opportunity. Taiama is a town of eight villages, with a chief over all the villages, and these subject to a paramount chief at Moyamba. Taiama is a town of very intelligent people and is located on the Taia River. The association has a farm of about one hundred and eighty acres of the finest and most fertile land to be found anywhere in the protectorate of Sierra Leone, located on the river adjacent to the central town. The mission-house is a very good property. Taiama is the trading-point for all the north and east territory, running for many miles toward the Rokel River. It is about fourteen miles from Mano, the nearest railroad station. On my recent visit we selected ground for a church-building, and the people promised to furnish the labor for the making of the brick and the erection of the building. The school in this place is in a flourishing condition.

**Taiama**

Kunduma is east of Taiama, and, while not occupied at present as a station, is territory belonging to the Woman's Missionary Association, with native buildings.

**Kunduma**

It is hoped that the Woman's Missionary Association will occupy new territory, such as the towns of Fundu and Yele. This will mean a movement northward and eastward toward the

**New  
Territory**

Rokel River country, and, finally, a pressing of our work into the Panguma country, in the northeastern part of the protectorate.

*Combined Statistics of Our African Missions.*

At the conference in 1908 there were reported twenty-two organized churches, 395 regular preaching-places, 707 communicant members, 2,700 adherents, twenty-four Sunday schools with a membership of 1,296, twenty-three day schools, four boarding-schools, twelve Junior and six Young People's Christian Endeavor societies, one dispensary in which 2,624 cases were treated during 1907. The total value of our property was \$80,525.

*Closing Word.*

From this running sketch of the condition of the missions of the two Boards, the student has a conception of the vast amount of work that is being done by our missionaries in Sierra Leone. It must be remembered that much of the work being accomplished in that country is carried forward by native workers.

The American papers had much to say a few years ago concerning the failure of foreign missions in reference to the charges preferred against Rev. D. F. Wilberforce, one of our missionaries, who at that time was chief of the Imperri country. Mohammedanism sought his

Good Work  
of Native  
Workers

Plot Against  
Mr. Wilberforce

life and procured false witnesses to swear against him. The English government, prejudiced for some reason or other against him, sympathized with the testimony offered that was detrimental to his cause; but, in the presence of all these circumstances, he was cleared by a court of justice of the charge of cannibalism and is now doing efficient work as a minister of the gospel of Christ in our mission field.

Other pastors, such as our faithful workers at Ronietta, Mano, Bompotook, Daymah, Sembehu, Bompeh, Makundu, Yonnie Banna, and other places, are native workers who are to-day holding up the gospel of Jesus Christ with as much earnestness of purpose as any workers to be found in any field of toil in the Master's vineyard. Self-sacrificing, intelligent, persistent, faithful, they do the work that is assigned them by the church of our Lord in spreading the truth and building up the kingdom in that dark land. That they meet difficulties which cannot be found anywhere in civilized countries is a truth recognized by all who have given careful study to the subject of foreign missions. Dangers lurk everywhere.

Our missionaries from the home land have been and are as delightful a company of Christian workers as can be found anywhere in the world. To name them individually and pay a personal tribute to each would be a great pleas-

Loyalty of  
Native  
Pastors

Our Missionaries  
Worthy of  
Praise

ure; but, when it is written that they are all faithful and successful in their work, a higher compliment is paid than personal reference. Our missionaries form a complete colony, and each sustains the other in his work. Each is, therefore, a part of the other in the toil and service rendered in the dark land. All are cheerful and hopeful—examples for imitation. They are joyous in their work, and the happiness manifested is the result of an inward delight in the work they are doing for the Master. It should be remembered that all these people are capable of doing good work for the Church at home, but out of devotion to the cause and in obedience to His command, they are at work in Sierra Leone. The care of the Almighty has certainly been over the lives of our missionaries. Comparatively few of our workers have fallen on the field of service, and the promise of God, as revealed by David when he sang the song found in the Ninety-first Psalm, applies with special emphasis to these faithful workers:

*“Thou shalt not be afraid for the terror by night,  
Nor for the arrow that flieth by day;  
For the pestilence that walketh in darkness,  
Nor for the destruction that wasteth at noonday.  
A thousand shall fall at thy side,  
And ten thousand at thy right hand;  
But it shall not come nigh thee.”*



## QUESTIONS FOR STUDY AND DISCUSSION.

## CHAPTER II.

1. What were the important steps which led to the organization of our Foreign Missionary Society and the sending of our first missionaries to West Africa?

2. Name some of our early missionaries and state what you consider the greatest difficulty they had to overcome.

3. How did God overrule the uprising of 1898 for good?

4. In what ways do our Mission Boards coöperate in Sierra Leone? What are the advantages of this plan?

5. Why is Albert Academy a most vital part of our work?

6. Tell something of the work at each of the principal stations of the Foreign Missionary Society.

7. What reasons led to the organization of the Woman's Missionary Association?

8. Give a brief account of the starting of the work at Rotifunk.

9. What is being done at the other principal stations of the Woman's Missionary Association?

10. Whose work do you consider more important in Sierra Leone, that of the foreign missionaries or that of the native pastors? Why?



# CHINA

BY BISHOP J. S. MILLS, D.D.

“The claims of an empire like this should surely be not only admitted, but realized! Shall not the eternal interests of one-fifth of our race stir up the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery, arising from one-half of the heathen world, pierce our sluggish ear and rouse us, spirit, soul, and body, to one mighty, continued, unconquerable effort for China’s salvation?”

—*J. Hudson Taylor.*

## IMPORTANT EVENTS IN CHINESE HISTORY.

Omitting both the mythical and legendary periods of Chinese history, the following dynasties are of most interest:

B. C.

1122-255 The Chou Dynasty.

206—A. D. 221 The Hau Dynasty.

A. D.

618-907 The T'ang Dynasty.

960-1280 The Sung Dynasty.

1280-1368 The Yuan Dynasty. (Mongol.)

1368-1644 The Ming Dynasty.

1644-to the present. The Ch'ing Dynasty. (Manchu.)

The most important modern events in Chinese history are the following:

A. D.

1275 Marco Polo arrived at Court of Kublai Khan.

1516 Portuguese arrived at Canton.

1575 Spanish arrived at Canton.

1580 Father Roger and Matthew Ricci entered Canton.

1622 Dutch arrived in China.

1637 English arrived at Canton.

1660 Tea first carried to England.

1670 Beginning of trade with the East India Company.

1719 Beginning of commerce with Russia.

1784 First American merchant vessel left New York for China.

1793 Earl Macartney received by the Emperor.

1816 Lord Amherst's unsuccessful embassy.

1834 Opium dispute begins.

1839 Beginning of war with Great Britain.

1842 Aug. 29. Treaty of peace signed at Nanking.

1844. July 3. First treaty between the United States and China.

1859 Nov. 24. Commercial treaty with the United States.

- 1860 Oct. 13. British and French capture Peking.  
 1864 T'ai P'ing rebellion crushed.  
 1868 Burlingame treaty signed.  
 1870 June 21. Tientsin massacre.  
 1873 June 29. Foreign ministers received in audience by the Emperor.  
 1875 Death of Emperor T'ung Chih, and accession of present Emperor.  
 1880 Nov. 17. New treaty with the United States signed.  
 1887 Assumption of government by the Emperor Ku Hsu.  
 1888 American Exclusion Act against Chinese passed.  
 1891 Anti-foreign riots in the Yang-tzu valley.  
 1894 War with Japan.  
 1895 Treaty of Peace with Japan.  
 1897 Seizure of Kiao Chou by Germany.  
 1898 Russia leases Port Arthur of China. Reform edicts by the Emperor. Counter edicts by the Empress dowager and dethronement of the Emperor.  
 1899 Rise of the Boxer movement.  
 1900 June 17. Capture of Taku Forts by the Allies.  
 June 20. Murder of the German Minister.  
 . Siege of the legations in Peking.  
 Aug. 14. Relief of the Peking legation by the Allies.  
 Aug. 15. Flight of the Court to Si Ngan Fu.  
 Sept. 9. Signing the peace protocol.  
 1902 Return of the Court to Peking.  
 1904 Feb. 8. Beginning of the war between Japan and Russia.  
 1905 Sept. 5. Treaty of peace between Japan and Russia.  
 December. Dispatch of two Imperial Commissioners to America and Europe to study constitutional government.  
 1901-6 Modern education decreed.  
 1907 Prohibition of opium, and the war against it.

### III

## CHINA.

### OLD CHINA.

That which first attracts attention in China is the immensity of it. The size of its territory, the number of its people, the hoary age of the nation, its potential mineral wealth, its fertile plains, its numerous rivers and Grand Canal, its Great Wall, and its populous cities are all on a scale peculiar to China.

Immensity

The land has borne many names, but for our study it is sufficient to call it China. This includes China proper, or the eighteen provinces with an area of 1,532,420 square miles, and its dependencies, Mongolia, Thibet, Jungaria, and East Turkestan, making a total of 4,277,170 square miles, one of the most extensive dominions ever ruled over by any sovereign in any age in any part of the world. It lies nearly in the same latitude as the United States, extending a little farther north and a little farther south. It includes every variety of soil and climate; is watered by numerous and large rivers, which serve to irrigate and drain it, and furnish every means for intercommunication. It produces

within itself everything necessary for the comfort, support, and delight of its inhabitants. This has always kept China from depending on the nations for satisfying any of its wants.

Location

A study of the map will reveal the fact that China is the most favorably located of any large part of Asia. To the north lies barren and frigid Siberia; to the west and southwest are the dry regions of Central Asia, Afghanistan, Beluchistan, Persia, and Arabia; India and southern Asia are fertile and populous, but enervated by tropical heat. Many of these lands are inland, mountainous, and sterile, while China has upward of 2,000 miles of water front on the Pacific and 600,000,000 acres of arable land, cultivated as a garden and producing like Eden.

China  
Proper

Of China proper it is affirmed by Doctor Martin that the sun shines nowhere on an equal area which combines so many of the conditions requisite for the support of an opulent and prosperous people. Lying between eighteen and forty-nine degrees north latitude, her climate is alike exempt from the fierce heat of the torrid zone and the killing cold of the frigid regions. There is not one of her provinces in which wheat, rice, and cotton, the three staples of food and clothing, may not be cultivated with more or less success; in the southern half wheat gives way to rice, while in the north cotton yields to silk and hemp. In the south cotton is king, and rice is queen of



the fields. If China proper is divided into four sections by the meridian passing through Canton, and by the parallel drawn westward from Shanghai, the level plains are in the northeastern section and the hills in the southeastern. To the west of the Canton meridian the country is mountainous, the ranges increasing in height as they pass westward till they reach the lofty Himalayan regions south and east of Thibet.

The mineral resources of China are almost beyond comparison. While gold, silver, and precious stones abound, the empire's greatest wealth is in its iron and coal mines. Baron Von Richtofen, who is the greatest authority on this subject, says that 419,000 square miles are believed to be underlaid with coal, 600,000,000,000 tons of which are anthracite, and that the single province of Shensi could supply the entire world with coal for a thousand years. The iron ore seems to be as abundant as the coal. The superstitious fears of the people have prevented the development of these mines. Providence has reserved these vast riches until China can protect them from the predatory efforts of other nations, and can make a right use of them. The soil, under the wise system of fertilizing and irrigation followed, seems inexhaustible. The rich treasures of oil, gas, and salt are not capable of being measured at present. When China has learned the use of steam, electricity, and modern

Minerals

A Fertile  
Soil

machinery, the natural resources will make her the richest nation on the globe.

**Population**

The population of China in round numbers is 400,000,000. Call its area in round numbers 4,000,000 square miles. The greater part of the population is in China proper. In the province of Shan-tung there are nearly seven hundred persons to the square mile. It is said that within ten miles of the center of Canton there are 4,500,000 persons, 500,000 of whom live on the water in house-boats. Rev. Dr. Gracey says: "There are more people in China than on the four continents—Africa, North and South America, and Oceanica. Every fourth person who toils under the sun and sleeps under God's stars is a Chinese. Every fourth child born into the world looks into the face of a Chinese mother. Every fourth pair given in marriage, plight their troth in a Chinese cup of wine. Every fourth orphan weeping through the day, every fourth widow wailing through the night, is in China. Put them in rank, joining hands, and they would girdle the globe ten times at the equator with living, breathing human hearts. Constitute them pilgrims, and let two thousand go past every day and night under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp of the weary, pressing thron for five hundred years." Can you comprehend the power of such a population?

*Native Customs.*

We can best understand this people if we consider their customs and characteristics. Their customs relate to home, education, industry, religion, and state.

1. Home or domestic customs of the Chinese are among their most cherished possessions. The maintenance of the family as a unit is always the most desirable end. One husband and one wife is the ideal; but the husband often has one or more concubines. The children marry while in their teens. The parents arrange the marriage through the service of a professional match-maker, sometimes while the persons most concerned are in their infancy. The man usually does not see the face of his wife until after the wedding ceremony is performed. The son remains in the old home, still subject to the authority of his father; the bride becomes a subordinate in the home, under the complete control of her mother-in-law. There is no courtship, and if love exists, it does so under very difficult conditions. The property is usually held in common. The father has full power over his family, and may chastise, sell, or kill a son or daughter. When a son is born into the family he is highly prized, but when the family is very poor the infant girl is often sold or destroyed. The filial devotion of children for parents while living is

Marriage

great, and has led to a system of ancestral worship or reverence, as the most characteristic feature of Chinese religion. The ancestral tablet worship in the home and the annual service at the graves, when viewed as an act of filial piety, may be tolerated and encouraged, if separated from the evils of idolatry. The family often grows into the clan, and a whole village sometimes bears the same family name, and the whole clan assumes responsibility for each member. While this has a tendency to make each one careful lest he bring evil upon his clan, it also tends to destroy individuality and hinders all progress. In the light of the Christian home, the greatest defects in the Chinese home are the lack of sympathy between its members, and of opportunity for individuality, initiative, and personal growth.

2. The education of their youth has long characterized the Chinese, and it was the chief way open for promotion in the empire. The boy at the age of six or seven was taught in his home by a private teacher. This home instruction is chiefly training the will to prompt obedience and turning the national code of etiquette into habits of life; so that the youth knows not only how to behave, but, the habit being formed, he promptly and properly acts in any situation. Next he is sent to a public teacher, who trains him in the classics of the nation and in composing both in prose and poetry. This literary work is a chief

Ancestral  
Worship

Clans

Education

part of education. The Chinese language is one of the most difficult to master. The ancient sages are studied as models in style and morals. About the year 600 A. D. a civil service was instituted for preparing and selecting individuals by means of study and degrees, for office in the government. Examination-halls were erected over the empire, to give ambitious men an opportunity to compete for the degrees. From one to ten thousand men meet for this purpose. At the first examination not over one per cent. pass. Two other examinations follow in the provinces, then the final one is taken at Peking. Those who pass the final examination receive a degree something like our Doctor-of-Philosophy degree, and they are placed on a waiting list to receive office as soon as an opening comes. Poles, like our flag-poles, are erected in the villages, towns, and cities as memorials of favorite sons who have taken one or more degrees in these examinations. The people love to honor such sons, and they count them the chief ornaments of their city. These examinations chiefly relate to the ancient Chinese classics and to expertness in imitating their prose and poetic skill. This makes the educated class eminently conservative; they stand with their faces to the past and their backs to the future. Their constant dealing with the old classics cultivates a capacious and ready memory, and an appreciation of the past rarely equaled.

Examination  
Halls

## Social Classes

3. The industrial customs of the nation have much to be admired. The gradations in society are thus described by a native writer: "First, the scholar; because mind is superior to wealth, and it is the intellect that distinguishes man above the lower order of beings and enables him to provide food and raiment and shelter for himself and for other creatures. Second, the farmer; because the mind cannot act without body, and the body cannot exist without food; so that farming is essential to man, especially in civilized society. Third, the mechanic; because, next to food, shelter is a necessity, and the man who builds a house comes next in honor to the man who provides food. Fourth, the tradesman; because, as society increases and its wants are multiplied, men to carry on exchange and barter are a necessity, and so the merchant comes into existence. His occupation—shaving both sides, the producer and the consumer—tempts him to act dishonestly; hence his low grade. Fifth, the soldier stands last and lowest in the list, because his business is to destroy and not build up society. He consumes what others produce, but produces nothing himself that can benefit mankind. He is perhaps a necessary evil. Wherever is found a place in which the Chinese are at liberty to toil, there they are found making and saving money. They easily surpass all rivals as an industrial factor. Most of them are employed

in agriculture, and nowhere, perhaps, is more care shown in the cultivation and irrigation of the ground, the selection of seeds, and of the best varieties of cultivated plants, and the utilizing of manure, above all, domestic manure. Small holdings and spade industry are the general rule, and large numbers of plants are first sown in seedling beds, the seedlings carefully selected and transplanted. The soil and climate combine with this industry to bring forth great abundance in many parts of the country."

In other callings the Chinese show remarkable endurance and great powers of imitation, while as tradesmen and bankers they are not surpassed by any nationality in the world. Baron Rich-  
toven, who has explored China more carefully than any one else, says that in the struggle for existence the Chinese have the advantage over the uncivilized races, generally, of restless industry; over the people of Europe, that of extreme thrift; and apparently over the other inhabitants of the earth, that of being suited to any climate. Naturally, therefore, he looks upon the possibility of their adopting the usable elements of our civilization as a danger to be dreaded by the rest of the world as a real peril.

4. The religious customs of the Chinese are so contradictory and mixed that they are difficult to describe. The land is full of pagodas, temples, and altars, but in these, three religions are com-

Industrial  
Competition

mingled. Confucianism, Taoism, and Buddhism are the religions of the Chinese, but a person may profess all of them without realizing any contradiction.

#### Confucianism

Confucianism is the only one held in high esteem by their literary men, and is more nearly universal than any of the others. In this system the Emperor is directed to address and worship heaven, the highest god; the common people are instructed to worship the spirits of the departed, but they also worship heaven. It is chiefly a system of ethics. "One of the characteristics of the teachings of Confucianism is its instructions upon social relations. The five social relations are those of prince and minister, husband and wife, father and son, older and younger brothers, and friend and friend. The duties of these relations are described. Dignity, seniority, authority are correlated with subordination, dependence, servility; and the spirit of freedom, self-initiative, and spontaneity finds little scope for existence." Yet Confucius, in the influence he has exerted and still exerts, is one of the greatest of the sons of men—the throneless king of twenty-four centuries and of one-fourth the human race.

#### Taoism

The sacred book of Taoism is less than half the length of Mark's Gospel, and is the shortest of sacred books. Lao-tsze, its author, was a great and good man, one of the prophets outside of Israel. His system has degenerated in the hands



of his followers until it is little less than a list of virtues to be cultivated and vices to be avoided. "It is thus a system of moral bookkeeping between man and the spirits, the spirit of the earth enshrined in the kitchen god being a sort of detective to check up the facts." It has further degenerated into nature-worship, spiritualism, and the superstitions of feng-shui.

Buddhism was imported some time before the Christian era, though it did not gain a sure foothold until some time later. It, no doubt, is better than no religion, though its celibate priesthood and lack of influence over the morals of the people render it of small value. At some period in the past it took on some of the customs of Roman Christianity, which are still recognized in its ceremonies and temples. Incense-sticks are burnt at the family shrine, at street-corner shrines, and in the temples. Prayers are offered and charms are worn to avoid the evil that is feared, or to secure the good desired. In some cases its worshipers are very sincere; I have seen the tears flowing down their cheeks in the temples. But in other cases, and perhaps in most cases, the priest and the nuns are a heartless sham, seeking to play on the fears of the ignorant people and thus secure their daily bread.

Large sums are spent by the Chinese in their idolatry. Rich families give much for the services of priests, at the interment of their friends.

Buddhism

Heathen Offerings

and in offerings in the temples and at the tombs. The aggregate outlay is very large, made up of repairs of temples, purchase of idols, and petty daily expenses, such as incense-sticks, candles, paper, etc., and larger sacrifices prepared from time to time. Dr. S. Wells Williams estimates the annual outlay at more than \$400,000,000.

Minor Sects

Minor sects are numerous, many of whom conduct their services in secret; all seem to be feeling after God or striving to make better their life in this world. There are also several million Mohammedans in the empire. They seem to have come to China in the sixth year of Hegira—A.D. 628. They do not seek to proselyte, and grow only with the increase of the population. A colony of Jews has also been discovered in a most pitiable and destitute condition.

Emperor

5. The political customs of China are embodied in its theory of parental and filial piety. As the people are the children of the Emperor, so he is the son of heaven; this gives to him alone the right to mediate between his father, heaven, and his children, his subjects. His sacrifices and prayers to heaven are conducted with great parade and ceremony; the chief of these observances is conducted at the winter solstice, before sunrise on the morning of December 21, at the altar in Peking. The power of the Emperor is limited by ceremonial laws and precedents. In all the affairs of state the Emperor is assisted in

his deliberations by the privy council, which, according to the regulations of the present dynasty, consists of nine Manchus and seven Chinese. The administrative departments are managed by six boards; namely, the Board of War, the Board of Punishments, the Board of Office, the Board of Ceremonies, the Board of Revenue, and the Board of Works. Besides these there are the Board of Music, and of Censors; this last, though an inferior, exercises considerable influence, since its officers, both in the capital and in the provinces, are encouraged to criticise freely the acts of the Emperor himself. The provinces are ruled over by officers appointed by the Emperor, and who are responsible to him. Each province (in a few cases two conjointly) is presided over by a viceroy, who, in an emergency, has the power of life and death in his hands. Theoretically, the system of governing in the provinces is excellent, but practically it is thoroughly corrupt. From the viceroy down, each officer pays a high price for his office, and if order and peace are preserved, each is allowed all the graft he can collect; and he expects to enrich himself by the spoils of his public office. The villages, towns, and cities have a large degree of self-government, and the spirit of a form of democracy is prevalent over the empire. When the burdens imposed by any official are too grievous to be longer borne, the people obey the

Viceroys

doctrine of Confucius and rebel; then follows a change of officers. This accounts for the petty rebellions constantly occurring in China; but the government as a whole is flexible and stable. A few incorruptible men have held office in China. The good and wise Emperors are held in high esteem as Holy Men, and the few noble viceroys reveal the possibilities of the Chinese, and give hope for the future.

*Chinese Characteristics.*

The Chinese are the most numerous, most homogeneous, most peaceful, most enduring race of all time. They are older than Greece and Rome or the Hebrews. Large libraries existed in China long before modern printing was invented. They invented gunpowder, the mariner's compass, and the manufacture of porcelain and silk. More than two thousand years ago they built the Great Wall, 1,500 miles long, 40 feet wide, and 25 feet high, and, at an early date, the Great Canal, 650 miles long, both of which are striking feats of engineering. Yet, after so many centuries, this nation is in the prime of its strength, with possibilities unmeasured. Its people seem to have a youth as perpetual as the Anglo-Saxon. Their greatest defects are gambling, deception, the opium habit, and their unwise treatment of women. But the characteristics which have brought them through so many

centuries of difficulties, with strength unabated, are worth noting:

1. Industry, patience, and economy are Chinese qualities revealed everywhere.

2. Their physical vigor is seen in the reproductive power of the race. The land swarms with children and youth, limited, apparently, only by the capacity of the country to sustain them. Their lack of nerve exhaustion is evident from the fact that the toil, the noise, the sickening smells seem to have no effect whatever. They frequently live and thrive under conditions which would quickly bring Americans to an end.

Physical  
Endurance

3. The conservatism of the Chinese is a result of their love for the things of the past. The reverence of all classes for their holy men and sages and for all their ancestors intensifies it. The golden age of China is in the past. The ancient ruler, the ancient sage, ancient customs, ancient literature are held in the highest esteem.

Conservative

4. Courtesy is a habit of both the old and the young. They not only know the rules of politeness, having been taught them from infancy, but these rules have become habits, which they obey without effort, almost as automatically as the rhythmic beating of the heart. The rules of politeness and the ethical laws of life are all of one obligation with the Chinese, and to have "face" is to believe that he has met the demands of public opinion in both cases.

Courteous

5. Contentment with his lot, however hard, is also a characteristic trait. No time or strength is wasted in pessimistic wailing over hard conditions. "Without being aware of the fact, the Chinese are a race of fatalists. There is much in the classics about the 'decrees of heaven.' There is a good deal in popular speech about 'heaven's will.' Expressions of this sort often bear close analogy to the manner in which we speak of providence, but there is this radical difference in the underlying thought: to us, providence signifies the care and forethought of a Being who is in distinct relation to all creatures that on the earth do dwell, all of whom are included in his thought and forethought; to the Chinese, whose practical conception of 'heaven' is an altogether impersonal one and utterly vague, whatever the mode of expression, the practical aspect of the matter is simply that of fate." With this thorough belief in fate, there is associated a cheerful contentment in trudging on to the end of the journey. These are but a few of the many admirable qualities of the Chinese. Sir Robert Hart, an Englishman who spent half a century as an honored official of the Chinese government, has said: "It must be freely allowed that the Chinese possess quite as large a share of admirable qualities as others, and that these are not merely to be found in isolated cases here and there, but are characteristic

of the race as a whole and the civilization it has developed.

“They, as a people, are well behaved, intelligent, economical, and industrious; they can learn anything and do anything; they are punctiliously polite; they worship talent, and they believe in right so firmly that they scorn to think that it requires to be supported or enforced by might; they delight in literature, and everywhere they have their literary clubs and coteries for hearing and discussing each other’s essays and verses; they possess and practise an admirable system of ethics, and they are generous, charitable, and fond of good works; they never forget a favor, and they make rich returns for any kindness; and though they know money will buy service, a man must be more than wealthy to win public esteem and request; they are practical, teachable, and wonderfully gifted with common sense; they are excellent artisans, reliable workmen, and of a good faith that every one acknowledges and admires in their commercial dealings.

“In no country that is or was has the commandment, ‘Honor thy father and thy mother,’ been so religiously obeyed as among the Chinese, or so fully and without exception given effect to, and it is, in fact, the keynote of their family, social, official, and national life; and because it is so, their days are long in the land which God has given them.”

## NEW CHINA.

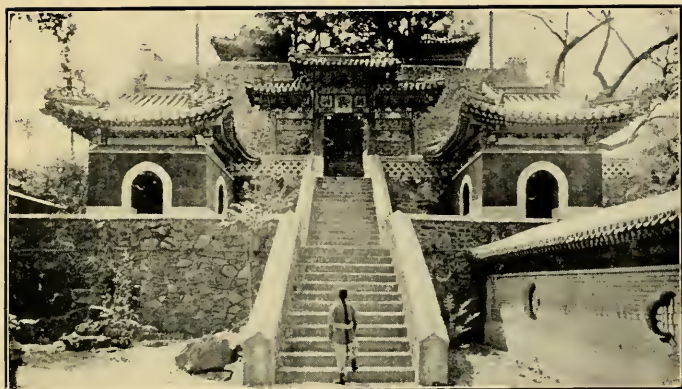
The isolation of China and the slight influence of civilized nations upon her for so long a time, were due to several causes, chief among which were the physical wall of separation around the nation; bounded on the north and east by the ocean, and on the north and west by mountain chains; the great difficulty of learning the Chinese language; the ill treatment received from foreign nations, who appeared to the Chinese as pirates and plunderers; the self-sufficiency of China to supply her own wants; the utter conservatism of the nation. But during the last century many influences have combined to awaken this slumbering giant:

1. Conflicts with other nations, in some cases leading to wars. Without justifying all these, Providence has overruled them for the final good of China. In 1839-42 there was war with England, which resulted in the opening of five ports to foreign trade. In 1857-60 there was another war with England, which brought further foreign influences to China. In 1885 there was war with France, which led to closer contact with that nation. In 1894 war broke out between China and Japan, resulting in speedy victory for the latter. The result of China's defeat, by her small and formerly-despised neighbor, opened her eyes to the value of Western knowledge and

An Isolated  
Nation

Aroused by  
Foreign  
Aggressiveness





EMPEROR'S TEMPLE, PEKING.



BOUND FEET COMPARED WITH NUMBER FIVE SHOE.



VIEW OF CANTON.



BOAT LIFE, CANTON.

methods. Her wisest statesmen began to imitate the changes already made in Japan. In the summer of 1900 the Boxer war broke out in different parts of the old empire. Aroused by the aggressiveness of foreigners, China made an effort to destroy or drive out all foreigners and their friends. The siege of the ambassadors at Peking and their rescue by the civilized armies followed. While this struggle tested the native converts, as by fire, the outcome was the further opening of China to Western influences. The Russo-Japanese war in 1904-05 revealed to China the immense advantage of modern knowledge and ways, and thus hastened the new era for old China.

2. The movement in China for modern education. After the defeat by Japan, the young Emperor in 1898 resolved on a thorough reform in a system of national education. This was begun, but the Boxer war destroyed it. Recently the Emperor, under the advice of leading viceroys, and with the coöperation of the Empress Dowager, has issued an edict for universal modern education. The work is begun in earnest. The old examination-halls are removed. Schoolhouses have been built; in some cases old temples have been turned into schoolhouses. So far as there are means, money, and teachers, the new system is being established over the empire. Tests of scholarship and qualifications for office have undergone a radical change. To the knowl-

Modern  
Education  
Introduced

edge of the ancient classics there is now added a requirement for modern knowledge as a necessity for civil service. The result has been that a large body of students have gone abroad for education. In 1906-07 there were over 15,000 Chinese students in Japan, and many others were in Europe and America. This is a leaven of great significance.

War Against  
Opium

3. China's heroic effort to destroy her opium traffic and habit. The opium evil in China is modern. Prior to 1842 she had laws against the traffic, but at that time England required her to open her doors to the opium trade from India. To compete with this foreign article and reap profits from the business, China began to cultivate poppies and to make opium, which soon became so cheap and plentiful that anybody could get it, and China began a drunken debauch that now curses more than 100,000,000 of her people. Her statesmen became aroused, and the throne issued an edict against the traffic. About one year ago England agreed with China to reduce her imports of opium as rapidly as China would reduce the domestic supply. It is now agreed that this reduction shall be one-tenth yearly till the evil business is destroyed. State and Christian refuges have been opened over the empire to treat and cure the opium habit. Societies, like our temperance societies, have been organized to encourage this great reform. H. B.

Morgan writes that the great autumn festival, which was kept all over China in the week ending September 8, 1907, was celebrated in Hang Chow by a civic function—the burning on the City Hall, in view of the whole city, of all the opium pipes and wooden trays from the recently-closed opium dens. Gorgeous banners floated in the breeze. Each side of the pyramid of pipes was about six feet at the base and about seven feet in height. They were wrapped in bundles of thirty or forty, and the total number must have been between five and six thousand. Mr. Morgan says: “When I arrived at nine o’clock, a considerable number of people had gathered, some on the balconies of tea-houses, and other points of vantage. As time passed, various squads of uniformed students, with the banners of their schools, drew up at different spots to witness the proceedings. At 9:30, dry straw was piled around the stacks and the whole deluged with oil. Then mandarin chairs began to arrive, and large numbers of people poured up the various pathways leading to the hill. At the hour appointed the torch was applied, and the two piles of doomed instruments disappeared forever.” Years ago Japan, warned by the dire effects of opium in China, forbade the importation or manufacture of opium, except under stringent conditions for medicine only. The Japanese fears opium as we fear cholera. “China’s curse has

Opium Pipes  
Burned

been Japan's warning, and a warning heeded." The removal of the traffic and the habit will be China's longest leap into the light of her new day. So important is this matter that an international congress of Christian nations to encourage the movement is being planned to meet in Shanghai at an early date.

4. In 1905 a high commission was sent from China to study the institutions of civilized countries over the world and to report on such as they deem advisable. This was a select and influential body of men. On their return, after a visit to the chief nations, they reported that the wealthiest and strongest nations in the world to-day are governed by constitutional governments, and they earnestly requested the throne to issue a decree fixing on five years as the limit within which "China will adopt a constitutional form of government." In 1906 an edict on the subject was issued. The throne issued another in 1907, in which it was said: "We issued an edict sanctioning the principles of constitutional government for the country; the date for actually putting into force the decree is to depend upon the speed or tardiness of our subjects, who shall be able to show a proper appreciation and knowledge of the benefits of self-government to be granted them. As a proof of the earnest wish of the throne to give a constitution to the country, we have already commanded the establishment,

A High  
Commission  
Studies  
Foreign  
Institutions

A Constitutional  
Government  
Promised

as a first step to the desired end of parliamentary representation, of an imperial assembly to discuss affairs of state. It is evident, therefore, that the people must first be educated and taught that they must cultivate loyalty to the sovereign and love for country as the groundwork of knowledge, for without education how can the people obtain knowledge? And without being given the opportunity of local self-government, how can they obtain the requisite experience to govern the whole country?" It is thus seen that, in theory at least, great changes are contemplated in the Chinese government.

5. The introduction of railways is another transforming agency. Railways were violently opposed when first introduced into China, but now a railroad extends from Peking southward to Hankow, on the great river, and it is surveyed, and in part built, on south to Canton. When this road is finished one may go from Hongkong, on the south coast, through the heart of China, to Peking in the north, nearly 1,500 miles, in three days, whereas formerly the same journey occupied more than two months. There are ten other roads contemplated or in process of building. There are now 3,746 miles completed, and 1,622 miles under construction. These lines will carry foreign persons and goods into many parts of the empire, and will thus bring the Chinese into contact with Western persons and things.

Railways  
Introduced

The road will also increase traffic between different provinces, as well as increase foreign commerce, and will help to take away the suspicion and prejudice common to an isolated people.

Post-Office,  
Telegraph, and  
Telephone  
Systems

6. The post-office, the telegraph, and the telephone now spread like a net over this great realm. Over these, knowledge runs to and fro. Papers, magazines, books, letters, and dispatches from all parts of the world now reach every part of China. In connection with these means for distributing knowledge, the newspaper and book business in China has grown at a rapid rate; and thus the events of the world as well as those at home are discussed, public sentiment created, and the evolution of the nation hastened.

A Brighter  
Future for  
Women

7. The modern treatment of women. "In China, woman, as such, has been unhonored rather than dishonored, having no personal name, but only two surnames, that of her own and that of her husband's family. The 'three subjections' bounded her career—in childhood to her parents, in marriage to her husband, in widowhood to her sons. With the new ideas now pouring into China this state of things cannot permanently continue. To an average Chinese woman the American educated woman belongs to a different range of existence—and so she does. But is it not remarkable that before American colleges for Chinese women in China have had time to become acclimated, they have suddenly become



the ideal of the Chinese themselves—a change as reactionary as that of pounding rice with a stone pestle in a mortar, to hulling it in a mill worked by electricity generated by water power. American ideals and ideas have already been introduced into China, where they are now working silently and unseen. Our greatest influence must come through the lives of the great men and women. Women are to-day being educated, and bondage is no longer universal. A woman may now be a physician, or editor. *The Woman's Daily Journal*, of Peking, perhaps the only one of its kind in the world, is itself a sign of the new times. Its capable woman editor has also interested herself in all modern knowledge.”

**A Daily  
Paper for  
Women**

8. A new army and navy are being created on Western models, and in 1905 a great military review was held on the plains of Chihli in the presence of foreign military attachés and correspondents, who were impressed with the revolutionary change in China's military effectiveness. During the succeeding year similar exercises were held in northern Honan. It is now planned to unify the hitherto distinct provincial forces into one great national army of at least half a million soldiers. General Gordon, who led “the ever-victorious” Chinese army against the Taiping rebels, is quoted as saying that the Chinese make the best soldiers in the world, when properly armed, drilled, and officered.

**A New Army  
and Navy  
Created**

Sir Robert Hart, an Englishman, who served the best interests of China for a long lifetime, just resigning last winter, before leaving gave the Chinese a plan for a new navy, which they are reported to be carrying into effect. To be able to defend themselves against foreign foes, they now regard as their most pressing duty.

What may take place when new China has a great army and navy and has developed her latent wealth to the measure of her necessities, we can only infer. The "Yellow Peril" may become a reality, but, rather, let the means be used to Christianize her and the peril be averted. Her spirit is naturally peaceful; she does not love war. If the Christian nations treat her properly and give her aid in this, the day of her trial and transition, she will come into the sisterhood of nations in peace and good will. This is to be desired for our own sakes as well as for hers.

9. Other reforms are abroad over the land. Foot-binding, which has been the sorrow and degradation of the upper-class women for a long time, is antagonized by a national organization of women, and is destined to disappear.

The former lack of patriotism is giving way to growing love for China and the nation. The sentiment of "China for the Chinese" is an outgrowth of patriotism. The Emperor's birthday is now observed by the high schools, with military drills, and other physical exercises.

"Yellow Peril"  
May be  
Averted

Foot-Binding  
to Disappear

The laws of the nation and the treatment of witnesses and prisoners are becoming more humane. Industrial institutes for training the most unpromising persons to make a better living are being held in many cities. "Similar enterprises for the helpless poor, men and women, boys and girls, have been opened in temples and other places under a kind of Bureau of Charities, the machinery and teachers being frequently imported from Japan. The abundant patronage of these places shows that they are meeting a great need."

**More Humane  
Laws, etc.**

#### CHRISTIAN CHINA.

As early as 505 A.D. Nestorian Christians first entered the empire. Driven out of the Roman empire, they penetrated western China, and thence spread eastward to the ocean. For several centuries the Nestorian faith spread, and probably produced a translation of the Bible into the Chinese language. Marco Polo speaks of these Christians as numerous and respected in the thirteenth century. But they and their translation of the Word of God have long since perished. In 1625, at the ancient capital of Shen-hsi, Hsi-an Fu, was found a monumental slab erected to these Christians in 781 A.D. Ever since it was unearthed it had been standing in the grounds of a temple outside the west gate at Hsi-an. In October, 1907, it was removed into the city, into

**Early  
Missionary  
Efforts**

an honorable place in the College of Ancient Monuments.

Romanism entered China in 1291. It translated the Holy Scriptures into the Chinese; it had noble martyrs, and made many converts. It finally, however, meddled with civil affairs and lost its influence and many of its followers. An imperial edict was issued against it in 1724. The chief conflicts between the Chinese and Christians have been due to the policy of Rome to interfere with matters of civil government. After the opening of Chinese ports in 1842, Romanism revived, and now there are reported in China 725,000 converts.

The Greek church gained entrance into Peking in 1685. Its chief work is in Mongolia.

Robert Morrison was the human founder of the church of Christ in China. Morrison was planning to go to Africa, but praying that God would "station him in that part of the missionary field where the difficulties were the greatest and, to all human appearance, the most insurmountable." God sent him to plant Protestant Christianity in China. He reached Canton, September 7, 1807. His twenty-seven years of Chinese service are thus summarized in the inscription on his tomb in the cemetery for the Protestant dead at Macao: "Sacred to the memory of Robert Morrison, D.D., the first Protestant missionary to China, where, after a

Robert  
Morrison,  
First  
Protestant  
Missionary

service of twenty-seven years, cheerfully spent in extending the kingdom of the blessed Redeemer, during which period he compiled and published a dictionary of the Chinese language, founded the Anglo-Chinese college at Malacca, and for several years labored alone on a Chinese version of the Holy Scriptures, which he was spared to see completed and widely circulated among those for whom it was destined, he sweetly slept in Jesus. He was born in Morpeth, in Northumberland, January 5, 1782; was sent to China by the London Missionary Society in 1807, was for twenty-five years translator in the employ of the East India Company, and died at Canton, August 1, 1834."

Morrison, with great faith but amid great difficulties, secured his first convert in 1814. Forbidden to preach in public, he won only a few in his entire career. William Milne reënforced Morrison in 1813, but after nine years of faithful service he passed to his reward. In 1820 Milne wrote, "With a proportionate increase of laborers, Christianity shall in every succeeding twenty years double its accession of members; then at the close of the first century from the commencement of the missions, the country will have one thousand Christians." So great and numerous were the difficulties in the way of Christianizing China that even this forecast required great faith.

First  
Convert

Morrison  
Centenary  
Conference

In 1907, from April 25 to May 8, the China Centenary Missionary Conference was held in Shanghai, to celebrate the coming of Morrison to China, and to take a survey of what God had wrought in the meantime. To that great meeting there came from all parts of China and from Christian lands 1,170 delegates and visitors. Rev. John C. Gibson, D.D., the chairman of the committee on the Chinese church, said: "Now, at the end of the century, we count a church of 200,000 communicants, which implies a Christian community of 750,000 souls who have chosen the service of Christ, besides some 130,000 children and young people who are growing up in the same holy fellowship. This body of Christian souls, with its equipment of gathered spiritual experience, of Bible, hymnology and Christian literature, its places of worship, its churches, schools, colleges, hospitals, and printing-presses, its ordinances of worship, its discipline of prayer, and its habits of family and personal religion, with its martyrology, and its gathered memories of gracious living and holy dying—this is the wonderful fruit which one hundred years have left in our hands. But the Chinese church is precious to us not so much because of the harvest of the past, as because it is the seed-corn of the future. In this Centenary Conference let us concern ourselves more with the second century than the first. If we try to forecast what the

Marvelous  
Growth of  
a Century

second century will bring, it is certain that we will underestimate it as much as Milne underestimated the expected results of the first."

There are to-day about four thousand missionaries in China, and near ten thousand Chinese helpers, occupying about seven hundred centers and thirty-eight hundred out-stations.

The different agencies at work for the Christianization of China are the following:

1. The distribution of the Bible. There is a greater demand for the Bible than for any other book. During the year 1907 the total circulation of the Scriptures in China was as follows:

The British and Foreign Bible Society.	1,084,311
The National Bible Society of Scotland	948,007
The American Bible Society.....	497,659

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This gives a total of.....2,529,977

For the last four years the circulation has annually exceeded two millions, and for the last two years it has exceeded two and a half millions. These were nearly all sold, a few thousands only having been given away. Cheering as are these figures, yet if all the Scriptures issued in China were still in use, only one person in every twelve would have received even a single Gospel or other portion of the Scriptures; only one person in one hundred and seventy would possess a New Testament, while less than

Agencies  
at Work

Bible  
Circulation

one in a thousand would be the glad possessor of a whole Bible. The Bible is now translated into each large dialect of China; Bible societies are well equipped for printing; if the churches will furnish the necessary money, a Bible will soon be in the home of every Chinese family.

2. The Christian press is another valuable agency in the conversion of China. Literature is highly esteemed by the nation. Fragments of paper are gathered up on the streets and carried away to be carefully burned, lest they be trampled upon by thoughtless persons. There are eight tract society presses and five large mission presses in China. From these presses nearly 200,000,000 pages of Christian and scientific literature are sent forth each year, and the demand and supply are yearly increasing.

3. The Young Men's Christian Association is organized in Hongkong, Shanghai, Tientsin, and some other cities. In Shanghai a fine building was completed early this year. At this place there was a membership last year of 355. There were enrolled in the educational classes 260 men, and four evangelistic services were held each week. The new building will furnish a home for a thousand young men in the center of Shanghai. The association aims to reach the students in both the Christian and the non-Christian colleges in China, and is a large and important factor in her uplift.



4. The Sunday school is just beginning its work in China. More than one-half the churches have no Sunday schools; only a little over one-half of the colleges and boarding-schools have Sunday schools. There is no question in the minds of the missionaries as to its usefulness; but many difficulties will have to be removed, as there are few good teachers, no suitable courses, lack of time, rush of other work, etc. It is evident, however, that the Sunday-school work will soon become as important a factor in the church in China as it now is in the home lands.

Sunday  
Schools

5. Medical work has opened the way for the preaching of the gospel. As an evangelistic agency, medical missions have been so fruitful that this alone would be sufficient reason for their establishment and for their continuance. Opportunity to preach to crowds is found at every dispensary waiting-room, and personal Christian work is done in every hospital, and at a time when many are moved by the uncertainty of life, when their hearts are touched by the kindness shown them, and when they have leisure and rest to think, inquire, believe, and obey. Jesus went about doing good and healing the sick, and medical missions are object-lessons in Christian love of a like character. The church is best proving her high calling when she relieves both bodily and spiritual suffering.

Medical Work

Christian  
Schools

6. Christian education is an essential part of the missionary program. The work extends from the kindergarten up to the great university. Educational work similar to that done in our own country, though usually of a humbler character, is needed over China. Then, the Christian colleges and normal schools have a great mission to provide teachers for the state and common schools now being opened over China. This is one of the best channels of influence through which the church may aid China in her transition period.

Evangelistic  
Work  
Paramount

7. Evangelism, the spreading of the good news, and the persuading of men to accept it, is the greatest work of the missionary. The great Shanghai Centenary Conference declared that every missionary, whether engaged in pastoral, medical, educational, or charitable work, was first and foremost an evangelist, and that in all branches of missionary work the evangelistic purpose should always be emphasized. A forward movement was planned, and the Chinese churches encouraged to take their share in it by the support of their own evangelists and by doing personal work. The Evangelistic Work Committee, appointed at the Shanghai Conference, took immediate steps for large reinforcements to push this forward movement. In order to make the idea as to what is meant by the evangelization of a people as uniform as possible, it has been



U. B. DISPENSARY AND PHYSICIAN'S RESIDENCE, CANTON.



STREET CHAPEL. SIU LAM.



CHINA UNITED BRETHERN MISSION CONFERENCE.



TWO RESCUED FOUNDLINGS.



GIRLS' BOARDING SCHOOL, CANTON.

suggested that fifty days' preaching to one thousand of a population should give such knowledge of the gospel as would suffice for the acceptance of Jesus as a personal Savior, and that the time in which this may be done be twenty years. This, then, is the evangelistic movement planned by that conference for China. To give the gospel to every creature in China in this way in twenty years is a great work; but faith in the living God says that it can be done.

This same conference, representing all Protestant missions working in China, passed resolutions looking toward a union of the different churches in the empire. They declared their desire that in "planting the church of Christ in Chinese soil," it be but "one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by his guiding Spirit. They recommended to the home churches that they "sanction the recognition by their missionaries of the right of the churches in China planted by them to organize themselves in accordance with their own views of truth and duty, suitable arrangements being made for the due representation of the missionaries or their governing bodies until these churches shall be in a position to assume the full responsibilities of self-support and self-government." They further recommend that for the present "the most urgent and practical step is to endeavor to unite

Church  
Union

churches planted in China by different missions of the same order." Steps in this direction have already been taken by several bodies.

Two other facts of utmost significance must be added:

(1) The general decay of faith in the old religions. A widespread sentiment exists, especially among the educated, against the worship of idols. The temples are often grossly neglected, and the cultivated classes, both men and women, speak publicly against such worship. The Chinese press, almost without exception, speaks in derision of idol worship. The recent attempt to elevate the worship of Confucius and give him divine honor is regarded as of doubtful influence and success.

(2) The toleration given to the missionaries to-day. This is granted on all points except one: pupils and teachers in government schools are required to do homage to the Confucian tablets. But there have been cases where Christian teachers have been exempted from obeying this rule. Missionaries have the largest liberty for the purchase of property, for travel, and for the opening and the prosecution of Christian work in every part of the empire.

The Boxer war tested the Chinese Christians. There were many martyrs who died for the name of Jesus, and it still costs something to be a Christian in China. All hope of official prefer-

Old Religions  
Decaying

China Open  
to Missionaries

Devotion  
of Native  
Converts

ment must be abandoned, for the duties of every magistrate includes temple ceremonies that no Christian could conduct. In these humble Chinese the world has again seen a vital faith, again seen that the age of heroism has not passed, again seen that men and women are willing to die for Christ. Nobly they have stood the test.

#### UNITED BRETHREN IN CHINA.

Our mission work in China is operated by the Woman's Missionary Association of our Church. Work was carried on for some years among the Chinese on the Pacific Coast, with the expectation of extending the same to China.

Beginnings

Our Chinese teacher, Moy Ling, having leave of absence in 1889, to visit his native city of Canton, in south China, was accompanied by Rev. George Sickafoose to assist in locating the mission, and by two young ladies to act as missionaries.

Canton was decided upon as our base of operations. It is situated on the Pearl River, ninety miles from the coast. This is our headquarters, and our work now extends fifty miles south and sixty miles east of the city. Canton is one of the greatest cities of China, having, with its environment of fifty miles, a population of 11,000,000. Our Church was providentially led, and planned wisely in entering this stronghold of idolatry, ignorance, and superstition.

Location

Pioneer  
Work

After spending some time on the field, three of those going out returned to America, Miss Austia Patterson remaining as pioneer of the work. She at once began acquiring the language, assisting in day-school and Sunday-school work, and visiting in the homes as she had access. With strong conviction of God's call, she steadfastly went forward. As time went on others were added to the force, and as one and another were unable for further work still others came forward and took up the work. Native workers were employed, and in spite of pestilence and the threats of men, there has been steady growth.

Beth Eden  
Compound

A site was finally decided upon at the west end of Honam, an island twelve miles long and one mile wide, situated on the south side of the river from the walled city, but a part of Canton, with a population of one-half million. Here ground was secured about two hundred feet long by one hundred and forty feet wide. It was enclosed by a wall eight feet high, with two gates, one to the street and one to our own boat landing. Beth-Eden (House of Pleasantry) was the name given to the compound. The home was completed and occupied in January, 1899. Later other buildings were erected upon the compound—a women's and girls' boarding-school in 1901, and a physician's residence in 1906.

San Tong, with a population of 12,000, thirty miles east of Canton, was opened in 1897.

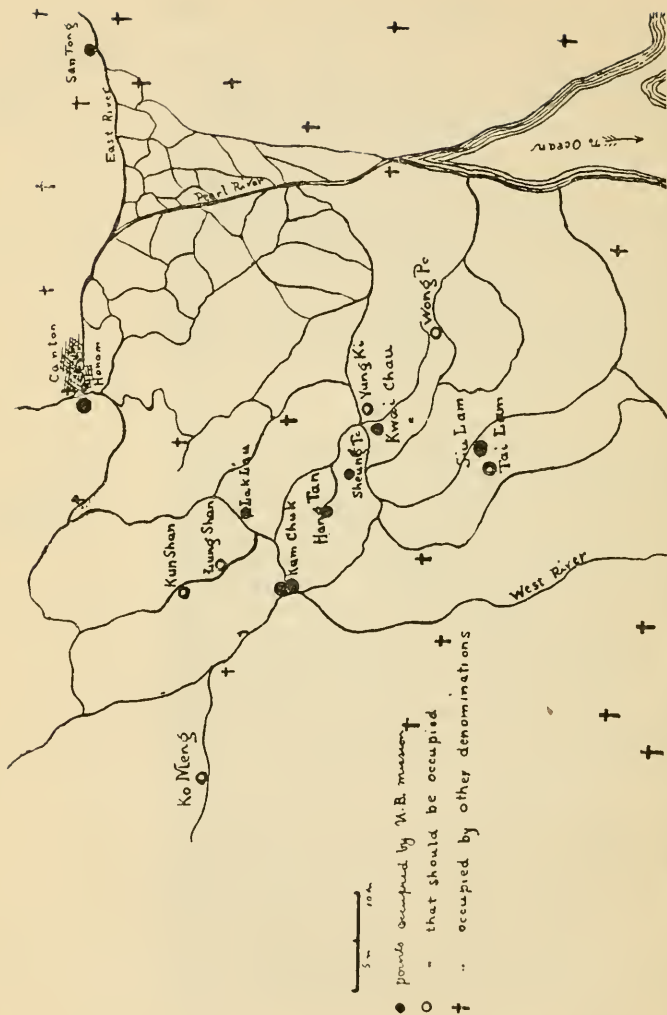


South of Canton is a large territory, densely populated, with cities containing from 5,000 to 50,000, all of which can be reached by river or canal, and little or no mission work being done in them. In 1901 and 1902 work was opened in several of these cities, and at Siu Lam, about fifty miles south, a home for American missionaries, "Olivet," was completed.

Four departments of work, which are in operation, may be briefly mentioned:

#### *Medical Work.*

Medical work was begun in 1891, with the going of Dr. S. L. Halverson to the field, followed the next year by Dr. R. Bigler. From the first this has been a strong means of reaching the hearts and homes of the people. The chapel, on a quiet street, is used for the free dispensary. Two dispensing days are held regularly each week. In the forenoon the women are treated, and here they gather from early morning; and as they wait their turn for treatment or for medicine the Bible women talk to them of Jesus Christ. In the afternoon the men are treated, and the native pastor gives them the gospel message. Here Doctor Oldt renders valuable assistance. More than twenty thousand cases have been treated in one year. There is also a dispensary in connection with the physician's residence at Beth-Eden, where pay practice is con-



MAP OF CANTON AND ENVIRONS SHOWING UNITED BRETHREN MISSION FIELD.

ducted, and so great is the reputation of Doctor Bigler that requests for professional calls come from all over Canton. It is but a step from faith in the doctor, who heals the body, to faith in the doctor's God, who heals the soul.

*Educational Work.*

From the beginning there has been felt the need of teaching for the neglected girls. Three day schools for these are conducted in Canton, and one at Siu Lam; there is also a boys' school in Canton. These are under the direct care of native Christian teachers, with constant supervision and examinations by the missionaries.

Day Schools

Feeling the need for further and special training for girls and women, a boarding-school was opened in the compound in 1901. The girls have an extensive course, covering eight years, and are in training for mission work and teachers.

Boarding  
Schools

The woman's school gathers in some of the women who are anxious to be taught to read and to learn more of gospel truths, that they may be able to go out and give the message to others. They have no text-book but the Bible.

A movement is on foot to open a college for the training of native workers, under the combined auspices of the American Board, the London Missionary Society, and our own. There is great need of more thoroughly-equipped men and women who can best reach their own people, and

Union  
Training  
College

this want can be met economically by such a united effort.

•

*Philanthropic Work.*

Foundling  
Home

The cry of the women and girls, the degraded, down-trodden, bound-in-foot, and even more hampered in heart and mind, has always appealed. How much more so the helpless waifs, found by every roadside, thrown out to perish, how could one but listen to their pitiful cry and come to their rescue? So, in 1907, the Foundling Home was opened in a rented house, and a handful of these babies were rescued and will be cared for, that they may grow to Christian womanhood and be used to lift up the womanhood of China. It is hoped that this will grow into larger work, and buildings be erected where they may have the best conditions for this development.

*Evangelistic Work.*

The medical, the educational, the philanthropic work, while dealing directly with certain problems, are, after all, but stepping-stones to that which is above all price, the saving of a soul, and so all of our band of missionaries, whether dealing medicine, conducting school examinations, or caring for neglected babyhood, are directly interested in evangelistic work, and in all of our borders this has preëminence.

We have regular chapels for Sunday service, Sunday school, and mid-week meetings; then we have street chapels, which are open every day in the week excepting Sunday. Here the passerby comes in out of curiosity, perhaps stays a few minutes, then goes his way, or perhaps stays and becomes interested; comes again and again, until the word sinks into soil that bears fruit in a changed countenance and a new life.

Chapels

The opportunities for such work are on every hand. Not only in the medical department, but as the missionary finds herself at the day school, at the close of the session the mothers and neighbors fill the room, and she holds a gospel service; on the way home from the school she is stopped again and again, and a group of women, hastily gathered together by one interested heart, listen to the old, old story, ever new. In a journey by boat to another station, all along the way there is the opportunity to give the message to some who have never heard.

Once a month all the native preachers and Bible women gather at Beth-Eden for several days of special service and training.

Training  
Native  
Workers

Although converts were early gathered into the mission, they had to be led step by step in the Christian faith; church government and fellowship was like a new language to them. The time having come when more definite steps should be taken, in the latter part of 1907

Organized  
Church

churches were organized in Canton, San Tong, Siu Lam, Kwai Chau, and Hang Tan, with about four hundred members. We have also five other preaching-places, twenty native helpers, two Sunday schools, one Junior and one Christian Endeavor Society, five day schools, and two boarding-schools; one dispensary, which treated 18,980 patients in 1907; property valued at \$55,300.

First  
Conference

On January 5, 1908, was held the first United Brethren conference in China. Conference relations were fully explained, and plans were made for the translation into Chinese of such parts of the Discipline as are applicable to the Chinese Church. Also, a course of study was arranged for the native ministers leading to ordination. Thus another step was taken in the better training of the native evangelists for the bringing of their people to the knowledge of the Christ.

Great  
Opportunities

Who can measure the needs and the opportunities in China? This whole vast nation is now a golden harvest-field, waiting for the reapers to gather the harvest unto eternal life. With a united and faithful native church, giving freely her noblest sons and daughters, and giving liberally her money according to the blessing of God, and these consecrated in living faith and constant prayer, this century will witness China transformed into a Christian nation.

## QUESTIONS FOR STUDY AND DISCUSSION.

## CHAPTER III.

1. Compare the population of China with the population of the United States, and with that of the world.

2. In what respects do the religions of China fail to meet the spiritual needs of the people?

3. What characteristics of the Chinese show that the race has a great future before it?

4. Name five important advance steps which China has recently made.

5. What was the most important thing accomplished during the first century of Protestant missions in China? Why do you think so?

6. Locate our work in China. Why was that place selected?

7. Which do you consider the most fruitful department of our work in China? Give three reasons.





# JAPAN

BY BISHOP J. S. MILLS, D.D.

“General Stoessel, when asked the secret of the surrender of Port Arthur, said, ‘When the Japanese forces captured the Two Hundred and Three Meter Hill, and the eleven-inch shells directed from that eminence fell into the city, nothing could withstand them, and we knew that our days were numbered. Japan is the Two Hundred and Three Meter Hill of Christian missions in the Orient; and when we plant firmly upon that eminence the batteries of our Master Jesus Christ, the Orient will know that the days are numbered, and that his name will be known, and his banner unfurled in all the Far East.’”

—V. W. Helm.

“The time cometh that I will gather all nations and tongues; and they shall come and shall see my glory. And I will set a sign among them, and I will send....to the isles afar off, that have not heard my fame, neither have seen my glory.”

—Isaiah 66: 18, 19.

## IMPORTANT EVENTS IN JAPANESE HISTORY.

- 667 B. C.—400 A. D. Era of mythology and legend.  
The first seventeen legendary emperors.
- 552 Entrance of Buddhism. Opposition of the  
Shintoists.
- 602 Chinese calendars introduced.
- 645 Measurement of time by year periods.
- 700 Custom of cremation begun.
- 709 Court ceases to be nomadic. Nara the capital.  
Great Buddhist activity at the court.
- 712 "Kojiki" (Record of Ancient Matters). Written.
- 794 Kyoto made the capital (for nearly 1,100 years).
- 1091-1192 Period of the civil wars of the military  
clans. Revolts of the Buddhist monks.  
Decadence of the Mikado's power. Seat of  
government fixed at Kamakura. Duarchy.  
Feudal system developed.
- 1219-1333 The Hojo rulers at Kamakura. Repulse  
of the Mongol-Tartar armada, 1281.
- 1335-1573 Era of art and luxury, followed by civil  
war. The Ashikaga rulers at Kamakura.
- 1542 First Europeans (Portuguese) in Japan. To-  
bacco and fire-arms.
- 1573-1600 Era of the "Three Great Men," Nobunaga,  
Hideyoshi, and Iyeyasu. Invasion of Korea.  
Roman Catholic Christians.
- 1640-1870 Scholastic revival of Pure Shinto.
- 1715 Publication of Prince Mito's "History of  
Japan."
- 1763 Ninth and last of the female mikados.
- 1784 Great famine. Over one million deaths by  
starvation.
- 1715-1868 Intellectual movements leading to the  
Restoration of 1868.
- 1837 American ship "Morrison" in Yedo Bay.
- 1848 Ronald MacDonald teaches English in Japan.
- 1853 Commodore Perry at Uraga.
- 1859 Foreign trade and residence in the ports.

- 1868 Change of government. "Charter Oath." Era of Meiji begins.
- 1871 Abolition of the feudal system.
- 1872 First Protestant church; missionary conference, railway, national army, and school system.
- 1873-1888 Political commotions, sweeping reforms. Modern industrialism.
- 1883 Missionary conference in Osaka.
- 1889 The Constitution proclaimed. Liberty of conscience declared.
- 1894 Chino-Japanese war, resulting in the cession of Formosa.
- 1899 Japan recognized on equal terms by the nations of Christendom.
- 1900 Japan allied with Christian nations in China. General missionary conference in Tokyo.
- 1904 Russo-Japanese war.

## IV.

### JAPAN.

#### THE LAND AND THE PEOPLE.

Japan occupies a relation to Asia similar to the British Isles in their relation to Europe. It extends from the peninsula of Kamchatka in the north, to and including Formosa in the south. It contains 161,000 square miles, divided into five large islands, and more than two thousand small ones. The larger ones are Hondo, Kyushu, Shikoku, Hokkaido, and Formosa. They lie in the same latitude as the United States, but the area of the whole empire is little larger than California, and only two-thirds the size of Texas.

**Size**

The country is very mountainous. Only fourteen per cent. of the island is cultivated. The land gradually ascends on both sides as it recedes from the ocean, at first forming hills and tablelands, and then huge mountains. Thus a backbone of mountains of volcanic origin extends through the empire. There are many active volcanoes continually sending up their great clouds of smoke, or emitting streams of fire and molten lava. There are many extinct volcanoes, the greatest of which is the peerless Mount Fuji, the

**Mountains**

pride of every Japanese. It rises 12,365 feet above the sea, and snow is always found on its summit.

Hot Springs  
and  
Earthquakes

Hot springs are numerous in Japan, and furnish delightful watering-places of healing baths for the invalid and recreation for the visitor. The earthquake is an almost daily event in one part or another of the islands. This uncontrollable condition determines the style of the houses; there are no "sky-scrapers," but most of the houses, especially the dwelling-houses, are one or two stories high, and built of wood, to withstand earthquakes. Owing to the mountainous nature and narrowness of the islands, there are few large rivers, and these are short and of little value for navigation.

Climate

Since the chief islands lie in the same latitude as the Mississippi Valley, we would naturally expect a similar climate. But an environment of water and a warm ocean current from the tropics give Japan a much damper climate than ours. This condition causes everything to be covered with a white mold. Add to this the lack of ozone in the air, and the result is a depressing and enervating effect upon Americans, demanding in a few years a return to the invigorating climate of the home land for recuperation.

Animals

Animals are abundant. Horses and oxen are used to an extent as beasts of burden and for farming. The horses are smaller than ours, but

are made to draw enormous loads. Men and women are more frequently the burden-bearers. Few sheep or hogs are seen, but dogs, cats, ducks, geese, chickens, doves, and larks abound. Fish of an excellent quality are taken in large quantities from both the ocean and the fresh-water streams, and prepared for food both cooked and raw, the raw fish tasting much better than the Occidental would imagine.

Japan has a fertile soil and a rich variety of products. By careful fertilization and irrigation the land has been brought to a high state of productiveness. The sides of the hills and mountains are terraced and cultivated, making a mountain-side look like a huge stairway, and lending beauty to the landscape.

The crops most common are rice, barley, wheat, millet, and beans. Both cotton and hemp flourish. There is a large abundance of vegetables, such as pumpkins, squashes, radishes, turnips, beets, carrots, onions, and sweet potatoes. Western farm products, such as corn, oats, Irish potatoes, and celery, are being rapidly introduced throughout the country. Many fruits are produced, as oranges, persimmons, figs, apricots, pears, peaches, plums, apples, loquats, grapes, and strawberries. In beautiful flowers Japan excels. In valuable timbers the islands are rich, as well as in the tea-plant and the extremely useful bamboo.

A Fertile  
Soil

Crops

**Land of  
Beauty**

One thing above others that impresses the traveler is that Japan is a land of wondrous beauty. Her mountains, snow-capped in the winter, her plains covered with a delicate green in the early summer, her water-falls and her islands, and her great variety of lovely flowers, captivate both her visitors and her own people. The whole population turns out several times in the year for no other purpose than to visit places which are noted for lovely cherry blossoms or beautiful maple trees.

**Flowers**

The principal flowers cultivated in Tokyo are the plum blossom, blooming through February and March; the cherry, the azalea, and the camellia through April; the tree peony and the wistaria in May; the iris, early in June; the convolvulus, the end of July and early in August; the lotus in August; the chrysanthemums, first three weeks in November; the maple colors its leaves beautiful as flowers through all November.

**People**

But most interesting are the people of this wonderful country. The Ainu once occupied all Japan, and were there long before the present race of Japanese, but are now reduced to about seventeen thousand people, located in the Kurile and Hokkaido Islands. They are thought by Griffis and others to be of Aryan origin. When first sighted they were barbarians of a heroic type. "Many and mighty have been the invasions



and immigrations of blood and of ideas into Japan, which is, in a certain sense, the residuum of all Asia. These immigrants, through conflicts and alliances, absorbed many of the Ainu and drove the rest north, until a composite, homogeneous people occupied the best and greater part of the islands. At the beginning of the seventh century of our era we find the Mikado or Emperor on his throne, and the greater part of Hondo, Shikoku, and Kyushu under his control."

The people were of their present size, and were distinguished then, as now, by a yellowish skin, straight black hair, scanty beard, prominent cheek-bones, and more or less obliquely-set eyes; on an average they were smaller by twenty pounds than Americans. Their chief food was fish, shell-fish, rice, millet, and more flesh than is used since the introduction of Buddhism, which discourages the eating of flesh.

As the time went on a number of daimios, or war-lords, who held large landed estates, obtained by conquest, or as the gift of the Mikado, grew up over the empire. Their military titles and the right to military service descended to their sons. Thus a military class was created, who were known as samurai, quite distinct from farmers, artisans, and merchants. As feudalism developed, there came orders of nobility, prescribed costumes, and a rigid code of court eti-

Physical  
Characteristics

A Military  
Class

- \* quette, which survives in many of its features to this day.

Shoguns

“The title ‘Shogun,’ which meant, literally, ‘generalissimo,’ and which was destined to play such a momentous part in Japanese history, seems to have been first used in A.D. 813, when one Watamaro was appointed commander-in-chief to wage war against the Ainu. But Yoritomo, at the end of the twelfth century, was the first of these generalissimos to make himself ruler of the land.” After him the Mikado was relegated to the obscurity of his palace, taking no part in public life or affairs, while the Shogun ruled the empire, with assumed consent of the Emperor.

Mikado  
Retired

People Not  
Pleased

As centuries passed the people were less and less satisfied with the rule of the Shogun, and were anxious for the Mikado to govern in person. This was a burning question in Japan at the time of Commodore Perry’s visit, and the chief cause of the revolution which followed it. In 1868 the present Mikado, Mutsuhito, became ruler in fact as in name, and the Shogunate forever passed.

Preparation  
for New Era

While Japan was for a long time a sealed nation, yet we now know that much light shone in from Korea and China, and from the Dutch traders; and, further, that a native civilization was evolving and preparing the people for the new era.

## THE NEW ERA IN JAPAN.

If we should fix a natal day for new Japan, it would be July 8, 1853, when Commodore Perry landed on the shore of Yedo Bay, and when Japanese officials, contrary to their own laws, received an official communication from the President of the United States. Perry secured a treaty of peace the following year. Other nations soon did likewise. This became the occasion for a severe struggle between the supporters of the Shogunate and the followers of the Mikado or Emperor. This was culminated in the restoration of the present Emperor, Mutsuhito, to real power in 1868, when he voluntarily took the "Charter Oath," of which the following is a summary:

New Japan's  
Natal Day

Charter  
Oath

1. A deliberative assembly should be formed, and all measures be decided by public opinion.
2. The principles of social and political economics should be diligently studied by both the superior and the inferior classes of the people in Japan.
3. Every one in the community shall be assisted to persevere in carrying out his will for all good purposes.
4. All the old absurd usages of former times should be disregarded and the impartiality and justice displayed in the workings of nature be adopted as a basis of action.
5. Wisdom and ability should be sought after

in all quarters of the world for the purpose of firmly establishing the foundations of the empire.

Changes were made with amazing rapidity until, in 1889, a constitution was promulgated, and local self-government was established over the empire. This was the period when everything foreign was at a premium. Christianity, among the foreign things, was hailed with favor, and many converts were enrolled.

#### Foreign Aid

Following the Charter Oath, native students were sent abroad to seek knowledge, and it is asserted that not fewer than five thousand salaried foreigners, men and women, including about twelve hundred American teachers, experts in their several callings, were brought to Japan before the beginning of the twentieth century. It is the verdict of Doctor Chamberlain that these helpers from America, Europe, and Asia created new Japan. "They inaugurated the railroads, telegraphs, lighthouses, the building of steamships and laboratories, organization of bureaus, and in a thousand ways showed the Japanese how to utilize the forces of nature, develop the national resources, and improve the condition of men. They brought the seed and the natives have raised the flower. They scattered the grain, and the Japanese have reaped the harvest."

Under this native awakening and these foreign influences great changes were taking place in the

relations between the people and the Emperor. The Shogunate was abolished when the Emperor was brought forward as the actual ruler of the nation. As an aid to breaking with the past methods of government having its seat in Kyoto, the Emperor moved his capital to Tokyo. It soon became evident to the wisest statesmen that feudalism had fulfilled its mission and could not be continued under the new order of things. After winning over to this view the strongest clans, "the daimios were ordered to give up their castles, lands, and registers and come and live as private gentlemen in Tokyo. The samurai also were to relinquish their hereditary pensions, receive in return enough to support them for a few years, until they could find employment and a livelihood. Society was reorganized on the basis of three classes—nobles, gentry, and commons."

**The Emperor  
Becomes  
Actual  
Ruler**

**Feudalism  
Abolished**

The "eta" and other human beings not hitherto counted as human, the victims of Buddhist fanaticism, were elevated to citizenship. Disabilities were removed from all classes of people, and the way of promotion opened to all. The samurai, laying aside their swords, joined the productive classes. The soil was turned over to the farmer, who had so long tilled it. Now began a new era in industrial life. Formerly farming and fishing were the only industries; to these were now added manufacturing, trading, banking, and world-wide commerce.

**A New Era  
Begins**

## MANNERS, TRAITS, AND CUSTOMS.

Many Manners  
the Opposite  
of Ours

Many of the manners of the Japanese are the opposite of ours. A Japanese book begins at the right-hand side and reads from top to bottom. They address their letters the opposite of ours, as, "Ohio, Columbus, High Street 100, Smith, James Mr." The mourning dress is black in America; it is white in Japan. In America the woman is given precedence; in Japan the man takes precedence, and the woman must serve him. In Japan the saw is pulled toward the workman, instead of being pushed away from him. The planes are used in the same way. The babe is carried on the back of the nurse, and not in her arms.

Characteristic  
Traits

The Japanese are everywhere famous for their politeness and courtesy, and are properly styled the "French of the Orient." Another prominent and prevailing element of their civilization is simplicity. The people have the simplicity of nature. They admire, almost worship nature, and imitate it. They are merry, light-hearted, and vivacious. They believe in the doctrine of fate, and it makes them stoical to pain and suffering, and even to death itself. They are great lovers of the beautiful. Æsthetic taste reigns everywhere. Patriotism and filial piety are their present most noted traits.

Japanese society is built upon Confucian ethics. Its three strongest principles are the loy-

alty of the subject to the throne, the faithfulness and obedience of the wife to her husband, and the reverence and obedience of the children to their parents. The Emperor, as the head of the nation, is considered a superior being, for whom it would be a privilege to give one's life, if occasion should require. The husband, likewise, being the head of the family, is an exalted person in his sphere; and the wife, an inferior personage, must be faithful to serve, chaste in her person, ever on the alert to conform to her master's demands.

Society and  
Confucian  
Ethics

The weakness of the social system is in the undue exaltation of men in the state, in society, and in the family, and a consequent depreciation of women in every sphere of life. Public sentiment does not set a girl free from parental restraint when she becomes of age, as it does a boy, but so long as she remains at home she is subject to her father, or, in case of the father's death, to the brother, who becomes head of the family. When she marries, she passes over to her husband, who then becomes her legal head. Therefore, woman in Japan never has the same freedom as a man.

Weakness  
of the  
Social System

Marriage, with the Japanese, is more a family affair than it is with us. It is arranged by the two families, is less solemn than in our country, and is not irrevocable. It is a legal contract while it lasts, but it may be terminated, like other

Marriage

contracts, with the joint consent of the contracting parties.

Causes for  
Divorce

In the marriage relation the wife is at a disadvantage. The husband, being the legal head of the family, and the one responsible for keeping up *his* family line, is apt to regard his wife as one to be retained if she pleases him, but if she does not, to be gotten rid of. One common cause of a wife being divorced is inability to bear strong, healthy children. Another is the interference of the mother-in-law. The eldest son invariably takes his bride into the family home, where she becomes subject to his mother. If she does not please her mother-in-law, the latter is quick to influence her son to send his wife back to her paternal home.

Many Bright  
Spots

There are many beautiful homes with happy mothers and bright children, because the head of the house chooses to be a good husband and loving father. Through the introduction of Western civilization and Christianity this number is increasing. A signal demonstration of this is in the official announcement that the present Crown Prince of Japan will have no consorts but the Crown Princess, thus abolishing a custom hitherto firmly established in the imperial family.

Schools for  
Girls

The intellectual condition of woman is rapidly changing for the better through the numerous high schools for girls recently established by the government and by missionary societies.



One of the best features of the social system is the inculcation of filial piety. It is beautiful to see the respect that Japanese children show to their parents. They are models of politeness to parents, and this careful training manifests itself in courtesy to all persons. Sometimes filial piety, however, is so ardent that a girl will sell herself to a life of shame to provide for the necessity of her parents; and public opinion allows the parents to encourage such an act. The extreme view of filial piety leads also to the deification of dead ancestors and ancestor worship.

Filial Piety

With fifty millions of people and much mountainous territory, intensive farming and two crops a year are a necessity. This economic pressure has recently brought in many new occupations, especially in the domain of manufactures and commerce. Japan is now sending abroad tea, silk, rice, and many objects of art. Her exports in 1907 were over sixty million dollars more than her imports. Her ships are now upon every ocean, and her ambition is to be a great commercial nation like England. The difficulty in finding employment at home has sent tens of thousands of her sons into other lands to earn their daily bread or to colonize the country, as in Korea and Manchuria.

Economic  
Conditions

The educational system extends from the primary grade up to a national university. Hun-

ger and thirst for knowledge is a national trait of the Japanese. Their ability to receive modern education and to appropriate and make use of its fruits is forcibly shown by the growth the nation has recently made under the influence of modern culture.

**Versatility**

The wide variety of the hereditary elements of the Japanese, that is, their composite character, gives them a plasticity and versatility rarely excelled. This enabled them to appropriate the ideals, ideas, and machinery brought to them from the most civilized nations at the beginning of the new era. The same national quality causes them to rank high in their studies in foreign schools as well as at home, and foretells the speedy coming of a body of great literary, scientific, and philosophic writers and teachers in the nation.

**Religions**

“Human nature is incurably religious.” Apart from Christianity the religions of the Japanese are Shintoism, Buddhism, and Confucianism.

**Shintoism  
Indigenous**

Shintoism is indigenous. “It has no moral code, no dogmas, no sacred books. Originally it consisted chiefly of ancestor worship, along with nature worship, and of certain mythological ideas. A chief feature of it still is the worship of ancestors, who are exalted to a high pedestal in thought and worshiped as gods. The divine origin of the imperial family and the obligation to worship and obey it was a prominent teaching

of Shinto. The ancestors of the imperial family were to be held in supreme reverence and were objects of special worship. Pure Shinto taught that a man's whole duty lay in absolute obedience to the Mikado and in following the natural promptings of his own heart."

Shinto was very much affected by the introduction of Buddhism about the middle of the sixth century of our era. Buddhism adopted it and largely absorbed it. Shinto gods were given a place in the Buddhist pantheon, and many of the Shinto ceremonies were adopted. But Shinto was completely overshadowed by Buddhism, and lay in a dormant state from the year 550 to 1700, a night of more than a thousand years.

Modified by  
Buddhism

At the beginning of the eighteenth century Shintoism revived, and many of the temples, stripped of their Buddhist ornaments, were turned over to the Shinto priests. But since the beginning of the new era it has been largely deprived of its religious significance and declared to be a system of patriotism and of state ceremonies. Yet the majority of the upper classes in Japan who to-day have any religion are Shintoists, partly because it is native to the soil and its rivals are not, and partly because patriotism is the chief Japanese virtue.

Revival of  
Shintoism

Educated  
Classes  
Shintoists

Buddhism is the religion of the masses of Japan. In external things it much resembles the Roman Catholic Church. Like it, Buddhism has

Buddhism  
Like Romanism,  
but Different

great temples, flowers on the altar, candles, incense, rosaries, images, processions, and shaves the heads of its priests. But in doctrines it differs completely from Rome. "Knowledge, enlightenment, is the condition of Buddhistic grace—not faith. Self-perfection is the means of salvation, not the vicarious sufferings of a redeemer. Not eternal life is the end, but practical annihilation. For Buddhism teaches that life itself is an evil, springing from the double roots of ignorance and passion. It ignores the existence of a supreme God and Creator of the world; its gods are chiefly Buddhas or holy men."

Its Good  
Influence

Yet Buddhism brought no small benefits to Japan. "All education was for centuries in its hands, as was the care of the poor and the sick. It introduced art and medicine, molded the folklore of the country, created its dramatic poetry, and deeply influenced politics and every sphere of social activity. In a word, Buddhism was the teacher under whose instructions Japan grew up." The many beautiful temples, bronze art objects, especially the two great Buddhas at Nara and Kamakura, rising over fifty feet above the platforms on which they sit, the largest and most impressive bronze images in the world—these reveal the former art influence of Buddhism.

Created Art

Forerunner  
of Christ

It has had a mission as a forerunner of Him of whom all the holy prophets have spoken since the world began; but now, surrounded by the



BEAUTIFUL MOUNT FUJI.



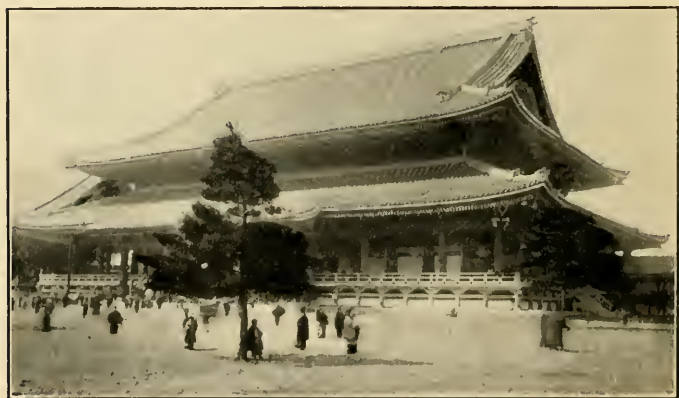
PREPARING A RICE FIELD, JAPAN.



A SHINTO SHRINE.



THE GREAT BUDDHA KAMAKURA.



BUDDHIST TEMPLE, KYOTO.

light of Western knowledge and in the presence of Him who is the fullness of grace and truth, it will give place to the One who is greater than Buddha, and who fully reveals the Father to all his children.

The third Japanese system of religion is Confucianism, which came in from China early in the Christian era. Confucius refrained from all metaphysical and doctrinal discussions. He confined himself to practical details of morals and government, and took submission to parents and political rulers as the corner-stone of his system. The result is a set of moral truths of a very narrow scope, and of dry ceremonial observances, political rather than personal. He was the first democrat of the ancient East—a democrat so outspoken as to have at one time suffered exclusion from the libraries of absolutistic Japan.

**Confucianism**

**Practical  
Ethics**

The Confucian philosophy lay dormant during the Middle Ages, the period of the supremacy of Buddhism. It awoke in the early part of the seventeenth century, when Ieyasu, the great warrior, ruler, and patron of learning, caused the Confucian classics to be printed in Japan for the first time. During the two hundred and fifty years that followed, the whole intellect of the country was molded by Confucian ideas. In spite of his democracy, his doctrine of unquestioning submission to parents and rulers lingers in the new era as one of the corner-stones of

**Revival of  
Confucianism**

Japanese society. But Christianity will absorb what is permanent in this as well as in all other national religions, as it comes not to destroy, but to fulfill. (This section on the religions of Japan has been abridged from Chamberlain's "Things Japanese.")

A Constitutional  
Monarchy

The political institutions of modern Japan are modeled on the English and German constitutional monarchies, retaining much of old Japanese elements and including some American. The Emperor is a progressive, wise, liberal-minded man, whose powers are limited by a constitution, and who is advised by a cabinet consisting of one president, one vice-president, twenty-five councilors, and one secretary, with five assistants; these are appointed by the Emperor, and constitute the Privy Council. The Imperial Diet, corresponding to our Congress, consists of the House of Peers and the House of Commons. The members of the latter, now numbering three hundred and seventy-six, are elected by ballot.

"The Japanese Constitution makes each male subject eligible to civil and military offices; amenable to service in the army and the navy, and the duty of paying taxes, according to law; gives the liberty of abode, inviolate right of property, right of trial by law, and freedom of speech, writing, publication, public meeting, association, and religious belief, 'within the limits of law.' And religious freedom is guaranteed to all."



## CHRISTIAN JAPAN.

Of course, Christian Japan is an ideal, but it is an ideal embraced in the Savior's great command to "make disciples of all nations," and in the vision of Patmos, that finally "the kingdom of this world is become the kingdom of our Lord."

**The Christian  
Ideal**

The difficulties to be overcome are many, but no greater than the Roman empire presented to Christians of the first century.

**Difficulties**

The national spirit, since the Chinese-Japanese and the Russian-Japanese wars, has grown rapidly. Everything Japanese is highly esteemed, and everything foreign is correspondingly discredited. Christianity as the religion of the foreigner, has had to share in this reaction, and its progress has been thereby hindered. On the other hand, this reaction has favored the native religions.

**Reaction  
Against  
Things  
Foreign**

Buddhism is especially progressive, and has copied from Christianity its Sunday schools, young men's associations, and evangelistic methods. Great processions visit Nara, Ise, and Nikko, the centers of native religions, and large sums are being expended in repairing the old temples and shrines. All that can be done is now being done to revive the dying national religions.

**Revival of  
Old Religions**

"Chastity is a virtue that public opinion in Japan does not demand in men or in unmarried

Laxity in  
Morals

women with any such insistence as prevails in Western lands." Concubinage, with family feuds and ruined homes, is a result. The licensed prostitution which prevails all over the empire gives a show of respectability to moral laxity between the sexes and encourages immorality just as the licensed saloon promotes drunkenness in this country. This condition is a serious obstacle to missionary effort.

Idolatrous  
Worship

Pantheism, worship of objects of nature, and ancestral worship are very strongly rooted in the minds of the Japanese. These natural growths all have to be removed before Christian truth can take root properly. This is why converts in Japan are few and progress slow as compared with Roman Catholic countries like the Philippines, where the soil has already been prepared by the spread of a knowledge of God and of a vicarious sacrifice through Jesus Christ.

Superstition

Superstition has a strong hold, especially upon the illiterate. They believe that if certain foolish traditions are not complied with, the evil spirits, which fill the air, will have revenge. An instance is that of locating a house. A sorcerer is often called to go through certain forms of augury to determine the exact location and the points of the compass which the several parts of the building must face lest disaster come to the occupant.

There is now little active persecution of persons who become Christians in Japan, but there

is often strong opposition on the part of the other members of the family. Want of sympathy from friends sometimes induces weak Christians to conceal their Christian faith.

The influence which Christianity is now exerting over Japan cannot be measured by statistics. It has made more humane the laws; it has made more righteous their enforcement; it has made more just the officials of the nation, and it has rightly exalted womanhood as compared with former ideas.

I was told at Sendai that ten years ago not a teacher in one of the large city schools was a Christian, and the pupils were forbidden to attend Sunday school. Now five of those teachers are Christians and the pupils are encouraged to attend Sunday school.

Two years ago the Methodist Publishing House in Tokyo issued a Union Hymnal. It was thought fifty thousand would supply all demands, but they have now sold one hundred and fifty thousand copies, and recently issued another large edition to meet the constant demand. The gospel is being sung by many who are not avowed Christians. In general it may be said that there is now complete religious freedom throughout the empire, and a tendency of the enlightened people to Christianity.

There are now accredited to Japan 886 Protestant missionaries (including their wives), or, on

**The Growing  
Influence of  
Christianity**

**One  
Illustration**

**Wide  
Circulation of  
Union  
Hymnal**

an average, one missionary to every 53,000 people. There are 404 Japanese ordained ministers, 698 unordained ministers and helpers (men), and 395 Japanese Bible women. In 1907 there were reported 64,621 Protestant Christians, 59,437 Roman Catholics, and 29,573 Greek Catholics, a total of 153,631.

The Young  
Men's  
Christian  
Association

The Young Men's Christian Association is doing splendid work. Under its direction, immediately after the close of the World's Student Christian Federation Convention, held in Tokyo, April 3-7, 1907, a great evangelistic campaign was carried on in leading educational centers. In one province the governor summoned four hundred educators to listen to Christian addresses. In a certain strong Buddhist community two thousand people crowded the largest hall to hear the foreigners preach. In several cities the provincial assembly-halls and conservative public schools were opened for the first time to a distinctly Christian meeting. The conversion of some eighteen hundred persons was reported during this campaign.

The C. E.  
Movement

The Christian Endeavor movement reports one hundred and five senior and fifty-one junior societies in eleven denominations, with a total membership of 3,823, a gain during 1907-08 of 477.

There are now in Japan 832 Sunday schools, with 45,000 teachers and scholars. A national

association was recently organized, and this very efficient form of Christian work has an open field in Japan. Dr. A. T. Howard has the honor of being a member of the executive committee of the national organization.

The Bible has for twenty years been circulated in the Japanese tongue. In 1907 the American Bible Society issued 119,960 Bibles, or portions, and the British Bible societies circulated 209,836 copies. It is estimated that over one million persons are reading the Holy Scriptures in Japanese.

Wide  
Circulation  
of the  
Bible

Ten years ago the National Temperance League of Japan was organized. With it are affiliated ninety temperance societies having a membership of about eight thousand members. From its beginning Rev. Joseph Cosand has been closely associated with the work of the league. He was for some years the editor of the English department of the *Kuni no Hikari*, its official organ.

Temperance  
Work

The Christian schools and colleges are doing a great work. The Doshisha at Kyoto (Congregational), Aoyama College at Tokyo (Methodist), the Northern Japan College at Sendai (Reformed), and others of like character, along with girls' schools, professional schools, and kindergartens, bring under their fostering care and Christian influence over twenty thousand youth each year.

Christian  
Schools

The Protestant churches of Japan are increasing their effectiveness by removing competition and by entering into brotherly coöperation. As early as 1877 three Presbyterian and Reformed missions united their work. At that time there were 623 Christians and twenty-five students for the ministry. The other three Presbyterian and Reformed missionary societies, arriving later, soon caught the spirit of union, and by 1886 six different denominations were working as a unit. It is a notable fact that the church organized by the Presbyterian and Reformed missionaries was never called by either one of those two names, but from the beginning was known as the Church of Christ in Japan.

The following year (1887) the American Episcopal Church and the two missions representing the Anglican Communion combined their forces to form one church.

The movement for a Methodist union started about twenty years ago. It was consummated in May, 1907, by the organization of the Methodist Church of Japan, in which the Methodist Episcopal, the Canadian Methodist, and the Southern Methodist Episcopal churches united.

There is a strong tendency in Japan to-day towards a union of all kindred Christian bodies that the best possible use of men and means may be made for the speedy evangelization of the country.

## OUR CHURCH IN JAPAN.

The United Brethren work in Japan, carried on by the Foreign Missionary Society, was opened in 1895. The war between China and Japan had called the attention of our people anew to the Island Empire, and the new treaties made with foreign powers had opened more fully its doors to the entrance of the gospel. After our long experience in Sierra Leone, there was a strong desire in the denomination for work in a mission land where the problems presented would be different from those constantly encountered in the tropics.

Reasons for  
Starting the  
Work

Accordingly, in the fall of 1895, Rev. George K. Irie, a Japanese Christian young man, who professed conversion in Japan and who had but recently graduated from Lebanon Valley College, was sent out to start the work. A few preaching-places were soon opened in Tokyo and in other centers. These were supplied with preachers secured from other denominations. It was soon seen that if the work of the Japan mission was to prosper, it must be put in charge of a superintendent from America and men be employed who had been carefully selected and trained under the direction of United Brethren missionaries.

Begun  
in 1895

About this time Rev. and Mrs. Alfred T. Howard arrived home on furlough from Sierra Leone, West Africa. In Mr. Howard the Board saw a man well qualified by training and expe-

Doctor Howard  
Appointed  
Superintendent

rience for the superintendency of the Japan mission. He accepted the appointment, and after only two months' rest in America, set sail for Japan in August, 1898, Mrs. Howard joining him in Tokyo early the next year.

Need for  
Strong Native  
Workers

Upon Mr. Howard's arrival in Japan, many difficult problems confronted him, but he took hold of his task with characteristic wisdom, tact, and courage. The greatest need was for well-trained, thoroughly-consecrated Japanese workers. The very excellent school system in Japan and the consequent high degree of intelligence existing among her people, renders it difficult for an evangelist to command respect and win men to Christ if he does not have a good secular education, as well as theological training. Without any school property, without money for school purposes, and without teachers, what was the superintendent to do? Previous experience had demonstrated that the safest course would be in organizing the work with the few men available and in planning to raise up a strong native ministry at the earliest practical moment.

New  
Missionaries  
Sent Out

In the beginning of 1900 an agreement was entered into with the authorities of the Doshisha, a Congregational college in Kyoto, to send our young men to their seminary, while our mission was to furnish a teacher for the school. Rev. J. Edgar Knipp, upon his graduation from Union Biblical Seminary in 1900, was sent out to fill the



position. For three years he and his wife did fruitful work in Kyoto, but on account of the ill health of Mr. Knipp they were compelled to return home in the winter of 1903.

Early in 1901 our missionary force in Japan was increased by the addition of Rev. and Mrs. Joseph Cosand, who had previously spent fifteen years in Tokyo as representatives of the Friends' Missionary Association of Philadelphia. Mr. Cosand's rich experience and thorough knowledge of the Japanese language enabled him to do full work at once. He was accordingly put in charge of the churches southwest of Tokyo, known as the Tokaido District. Rev. Monroe Crecelius arrived in Tokyo in the fall of 1906. After a year spent in diligent study of the Japanese language and in teaching several English Bible classes, he moved to Otsu, the capital of the Omi province, which was to be the center of his future work. On December 13 he was taken violently ill, and died of scarlet fever after a week's sickness. In November, 1907, the Japan mission was reinforced by the arrival of Rev. and Mrs. B. F. Shively. They at once began an energetic study of the Japanese language in Mr. Matsudo's Language School in Tokyo.

Additional  
Reinforcements

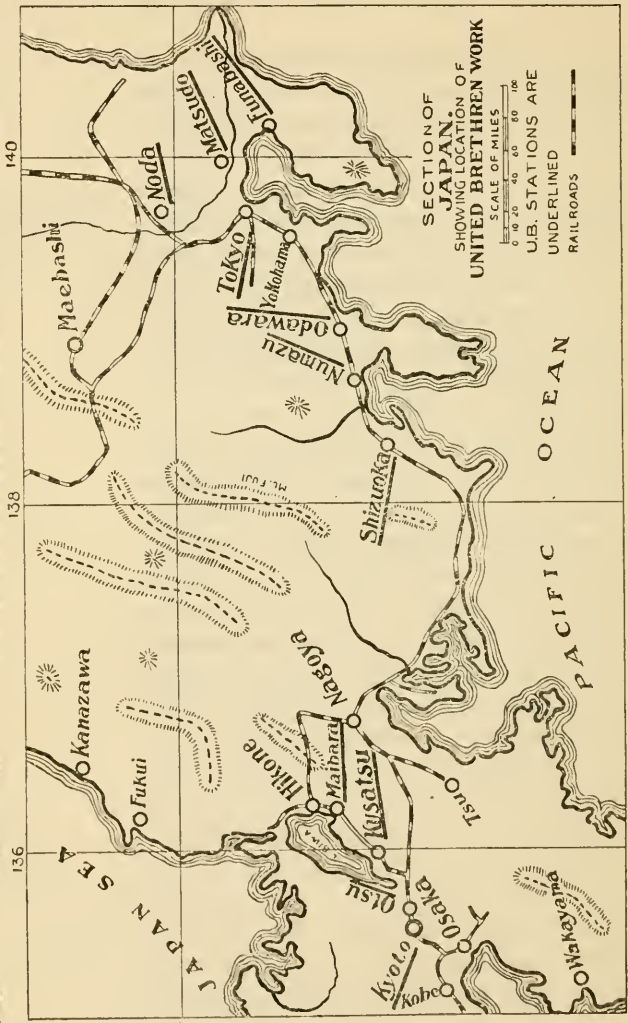
### *Organization and Division of the Field.*

Under Doctor Howard's direction our work prospered so well that in the spring of 1902 the

SECTION OF  
**JAPAN.**  
 SHOWING LOCATION OF  
**UNITED BRETHERN WORK**

SCALE OF MILES  
 0 20 40 60 100

U.B. STATIONS ARE  
 UNDERLINED  
 RAILROADS



Japan Mission Conference was organized with three ordained missionaries and eight Japanese evangelists and pastors. A short time later the most important parts of our Book of Discipline were translated into Japanese and put into the hands of all our native workers.

Our missionary territory, extending a distance of three hundred miles from the neighborhood of Tokyo, the capital, to Kyoto, was divided into two presiding-elder districts. Superintendent Howard took charge of the Northeast District, while Mr. Cosand was given the care of the churches in the Tokaido District. As this latter district covers a very large territory, it is the intention to divide it, making a third district, which will include Kyoto and the Shiga Prefecture. Mr. Shively will be put in charge, with Otsu, the capital of the prefecture, as his headquarters.

Territory  
Divided

### *The Northeast District.*

In order to get a general view of our field in Japan, let us take a flying trip to each of the principal points. We shall visit first our newest mission at Shimo Shibuya, in the southwestern part of Tokyo. This is where our missionaries now live. The work was begun in 1907 in Mr. Cosand's home. It grew so rapidly that in the following spring a lot was purchased. The great need now is for a church-building.

A Flying  
Trip

Honjo

In the northeastern section of Tokyo is located our Honjo church, in the center of a population of 150,000 people. Our own, with the two other Christian churches in that ward, can accommodate about eight hundred persons. The majority of the people work in factories from early morn until late at night. They have only two rest days a month, the first and fifteenth, and as Buddhism has a strong hold upon them, they are very difficult to reach. The Sunday school, however, is prosperous. Cooking classes are held by Mrs. Howard for the women.

The Noda  
Church

Next to Honjo, the Noda church, situated twenty-five miles north of Tokyo, is the oldest in this district. We reach it by electric car, steam car, jinriksha, and boat. Noda is the most important shoyu (somewhat similar to Worcester-shire sauce) manufacturing town in the empire. The neighboring county is densely populated. There are so many villages of a few hundred people each that the traveler, as he journeys along the roads, hardly gets out of one before reaching another. This church stands first in the Japan Mission Conference in self-support. It has a successful preaching-place at Nagareyama, seven miles distant.

Matsudo

Entering a boat at Noda, we travel down the river twelve miles to Matsudo, a town of twelve thousand people. Matsudo is noted as a community of gamblers. It was a very difficult field

and baptisms did not at first occur very frequently, but since the conversion of the ex-head man of the town and his daughter, work has become easier. Now several school-teachers and young men are diligently studying the Bible. Although there is no other Christian church in this part of the country, we have not yet been able to do much for the dozens of villages scattered through the valley.

Taking an eastward-bound train, we reach Funabashi in twenty minutes. The town is situated at the head of Tokyo Bay, some fifteen miles from the capital. The population numbers something more than thirteen thousand, of whom nearly five thousand are fishermen. Five miles away is a military post where over twenty-five hundred artillerymen are stationed, the officers living in Funabashi and going back and forth daily on the trains. Besides these officers, there are always great numbers of soldiers in the town. The location of Funabashi is central and strategic. It forms an important link in the chain of our churches running northeast from Tokyo, and lies in a district left entirely to our Church.

**Funabashi**

Returning to Tokyo, we come to Aoyama, the last of the churches of the Northeastern District. The pastor is Rev. T. Makino. The church is situated in a residence section in the southwestern part of the city. We are here responsible for the evangelization of not less than fifteen thou-

**Aoyama**

sand people. Rev. B. F. Shively teaches a young men's English Bible class in connection with the flourishing Sunday school. An excellent church site has been purchased by the mission and a commodious building for meetings and Sunday school is soon to be erected. The lot is not more than two blocks away from the west gate of the International Exposition to be held in 1912. At that time a great union evangelistic campaign will be conducted for the Exposition visitors, and our own Church will be one in which daily services will be held.

*The Tokaido District.*

Beginning our missionary tour of the Tokaido District at Nihombashi, Tokyo, we see here the first church-building erected in Japan with United Brethren funds. It was dedicated December 21, 1901, having been erected in memory of Samuel Thompson, of Jefferson, Indiana, with money given by his heirs. It has been a great blessing to the work, but is too small for present needs. The church is situated in the oldest, richest, and most congested section of Tokyo. It has a splendid field. Opportunity is spelled in large letters all around it. Working in a district of sixty thousand people, in which there are only three Christian churches, the pastor leads our forces as they endeavor to evangelize one-third of that number. An able Bible-woman visits in



JAPAN UNITED BRETHREN MISSION CONFERENCE.



UNITED BRETHREN SUNDAY SCHOOL, HONJO, TOYKO.



Y. P. C. U. CHURCH, SHIZUOKA.

KYOTO U. B. CHURCH, 1908.



A GROUP OF CHRISTIANS, SHIZUOKA.



the homes of the neighborhood, carrying the gospel to many who never could be reached directly through the church services. She does a great deal of work for the children, also. A foreign cooking-class for the women of this church and neighborhood has been for several years conducted by Mrs. Cosand. Through it many non-Christian women have been brought in touch with the gospel, as a Bible lesson always forms part of the meeting.

Taking the train, we go fifty miles in a south-westerly direction to Odawara. This famous resort by the sea is a busy place of six thousand people. It is not unlike old-time Corinth, as there are a few good people living among the general population of money-worshipers, seeking wealth by every catch-as-catch-can device known to man. Most of our membership at this town has been composed of persons who resided temporarily in the place for their health or business reasons. A few years ago a prominent ex-judge of Tokyo and his family of six persons, who resided for some time in Odawara, were all converted. This result was brought about through the children having first been induced to attend the Sunday school; then the grandmother and finally the mother and the father were led to Christ.

Odawara

Returning to the station, we proceed forty miles farther on to the southwest to Numazu, the

Numazu

second city in size in the Shizuoka prefecture. The people, twelve thousand in number, are given over to money-making. The present outlook for our church is very hopeful. A mission is carried on by this church at a village some three miles distant from Numazu. The young men of the Numazu church are active helpers in the mission Sunday school, almost every child in the village attending.

**Shizuoka**

Traveling on thirty miles beyond Numazu, our train arrives at Shizuoka. This is the capital of Shizuoka province, and has a population of fifty thousand people. It is a progressive city, with good government schools and an open-minded class of people. Several other denominations are working here, but we have one side of the city to ourselves. Our part is mostly a residence quarter, and one of the best sections for Christian work. The Shizuoka church now has two missions in other parts of the city which are doing useful work as feeders of the central organization. The money contributed for a chapel in Japan by our young people on their Anniversary Day, 1905, was used for the erection of a church-building in Shizuoka. Doctor Howard writes: "There is no better town in Japan than Shizuoka that I have seen—clean, intelligent, progressive. A splendid opportunity to do effective work is ours." We may expect a rich harvest from our labors there.

The next point to be visited is Kusatsu, a town of six thousand people, situated on Lake Biwa, about twenty miles from Kyoto. This town has changed but little in the past one thousand years. Kusatsu was long considered by us as our Waterloo, as it seemed impossible to make any serious impression on the idolatrous inhabitants; but through the influence of theater meetings, tract distribution, personal work, and much prayer, an entrance for the gospel has been secured. There is a large territory around Kusatsu which is not being touched by any church. In the villages in closest proximity to Kusatsu our Church has a considerable membership. This fact adds greatly to our responsibility in that section.

It is but a few minutes' ride by train from Kusatsu to Otsu, the capital of Shiga prefecture. Its population is forty thousand. It has a girls' high school, a boys' high school, a normal school, and a commercial school, while a new agricultural school is only ten minutes away by train. The Shiga prefecture, with a population of seven hundred thousand scattered in more than twelve hundred towns and villages, has not a single foreign missionary in it, and only seven or eight Japanese workers. Otsu is the natural center of this great district, rich and strongly Buddhist, and known as the bank of the Buddhists, as they collect great sums of money here. Our work is in the first stages, having been but recently be-

Kusatsu

Otsu—  
A Strategic  
Point

gun. This place has been chosen by the Japan mission for the permanent location of a missionary family. Here our missionaries could touch and influence a great many young men and young women who will fill responsible positions in the government, in society, and in the home.

**Kyoto**

A short ride from Otsu brings us to Kyoto, the ancient western capital of Japan. Our church here is located near the Second Imperial University. The vicinity of the church will always be a student district, though there are business people all around by the thousands. From the beginning of the church the growth has been steady and normal. There is an interesting Young People's Christian Endeavor Society, and also a mission in another part of the city where regular preaching services and a large Sunday school are conducted. The church meets in a rented Japanese building that is inadequate to meet the present needs of the work. The members are anxious to have a church-building of their own and are contributing for that purpose.

*Summary.*

To carry on our work in Japan we had in the spring of 1908 six foreign missionaries (three ordained men and their wives), fifteen Japanese pastors and evangelists (of these, eight are ordained men), three Bible women, and 381 communicant members. At the annual conference that year there were reported thirteen organized

churches, eighteen additional regular preaching-places, twenty-one Sunday schools, with 935 teachers and scholars, and seven Senior and three Junior Christian Endeavor societies. The amount contributed on the field during 1907-08 was \$578.85, while the total value of the property was \$23,096.

*The Methods of Work.*

The methods of work used in Japan do not differ a great deal from those used in this country. In addition to the morning and evening preaching services on Sunday, in each church a Sunday school is carried on and a mid-week prayer-meeting is conducted.

The new missionary, while learning the native language, teaches one or more English Bible classes, generally composed of students.

The missionary's wife organizes foreign cooking-classes, mothers' meetings, and sometimes teaches English to students. Bible instruction is made prominent in all of this work, either directly or through the aid of a native Bible woman. Visiting in the homes in company with the Bible woman is also part of the work of a lady missionary. These duties and the responsibility of the missionary home, which must be more or less an open house for the native people, especially workers, are usually all that a wife can undertake in the mission field.

Similar to  
Those Used  
in This  
Country

English  
Bible  
Classes

The  
Missionary's  
Wife

Influence of  
a Missionary's  
Home

The enervating effects of the Japanese climate upon Americans, the great inconvenience of native houses, and the high rentals for foreign-style buildings, make it necessary for our Church to own missionary residences. In 1906 a well-located property in the western part of Tokyo was bought and two houses suitable for missionary homes and mission headquarters were erected. A Christian home is a beautiful, restful, fruitful oasis in the desert of life. It is an inspiration to those who share it, and an ideal to those who have it not. Such I found the homes and families of Brothers Howard, Cosand, and Shively. While the men are doing the public work of missionaries, their wives create such happy homes and do such social Christian work as will make home life attractive to the Japanese people. And no greater work can be done.

Country  
Touring

The trained missionary, having a knowledge of the language, often, either alone or in company with native brethren, tours in the country among the churches, frequently breaking new ground. For this purpose, sometimes theaters are hired and addresses given to the crowds of people who assemble. Good results are generally obtained from such meetings.

Developing  
Self-Support

Most of the temples and shrines in Japan were built during the Middle Ages by nobles or samurai of wealth and given to the people. These places of worship often had estates which

served the purpose of an endowment. Consequently, the religious expense to the people was trifling. This the Christian has often taken as an example of what his attitude in regard to the support of the church should be. Hence, self-support for the Japanese Church has been more difficult to attain than for the churches in some other countries. But the recent spirit of independence developed in Japan is causing the churches to take up the question of self-support in earnest, and much progress is being made. Our own Japan Mission Conference has developed a plan by which the churches are to become self-supporting not later than at the expiration of twenty years from the time of the organization of work in any particular place.

The policy early adopted by the Japan mission was that of direct evangelization by the preaching of the gospel, rather than the establishing of mission schools. This policy has been adhered to until the present time. When we entered Japan a large number of mission schools for both sexes had already been established by other denominations. This, added to the fact that the government had an excellent school system for primary grades, and high school, college, and university courses for boys, besides a few high schools for girls, made it seem unnecessary for us to establish schools. The relatively large amount of funds required for educational work

**Our Mission  
Policy**

also acted as a deterrent in that particular. Moreover, the low spiritual condition of the masses seemed to sound in our ears the Macedonian cry, "Come over and help us."

It is evident that the masses in foreign countries can be Christianized only by a native ministry. The missionary, though he may study the language for years, can never speak quite like a native. The native minister is also better acquainted with the customs of his people, and can better adapt his illustrations and methods of instruction to them than it is possible for a missionary to do.

Therefore our aim in Japan from the very beginning of our work has been to raise up a strong native ministry. We now have fifteen pastors, eight of whom are ordained men. Five of these, Revs. O. Seki, Y. Yoshiida, T. Minaguchi, T. Makino, and Y. Ono, finished their course of study and were ordained at the annual conference in 1908, two of them, Revs. G. Mayama and Y. Okazaki, had been ordained in 1906, and Rev. T. Ishiguro was ordained in America in 1908. The greatest work our Japan mission has so far accomplished is the selection and education of this fine body of men. They are ready now to begin a forward movement along the lines of evangelism, Sunday-school work, and church-building. The patience, wisdom, and conscientiousness of the superintendent, Doctor

A Native  
Ministry  
Absolutely  
Essential

Our  
Greatest  
Accomplishment



Howard, and the exalted influence of himself and family, are potent factors in this work of the making of these men; but each of the other missionaries has done, and is still doing a noble part.

**The  
Present  
Need**

The greatest need of our work in Japan at the present time is a large increase in the number of native pastors and more church-buildings. Men like Rev. Takejiro Ishiguro, whom many of the readers of this book met during his stay in America, are seriously handicapped in their work when their congregations must meet in ordinary Japanese dwelling-houses. With such an equipment it is impossible for our men to do their best work. Larger accommodations would make possible the reaching of many more people through special evangelistic meetings. Suitable church-buildings would also command the attention and respect of the Japanese not yet interested in Christianity. It is our intention not to build expensively, but with a view to meeting the actual needs of the work.

It must be conceded, when Japan's influence in the Orient and her own needs are considered, that it is a most important mission field. Effectual work done there will be multiplied a hundred-fold to the good of the millions in Japan, and through them to multitudes of the Asiatic peoples. To-day there is in Japan among all classes of people a growing appreciation of Christianity. Our Church has the privilege of doing its part

**Our Glorious  
Privilege**

in hastening the day when the islands of Japan shall wait for God's law, and on his arm they shall trust. Then will the world be enriched by the entrance into the kingdom of God of the most enlightened and progressive nation of the East.

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QUESTIONS FOR STUDY AND DISCUSSION.

CHAPTER IV.

1. Why have the Japanese made such remarkable progress during the last fifty years?
2. Name, in the order of their importance, three reasons why you consider Japan a strategic mission field.
3. Compare the strength of such organizations as the Christian Endeavor Society and the Young Men's Christian Association in Japan with similar ones in our own country.
4. Imagine yourself a missionary in Japan. With what Christian truth would you approach a Shintoist? What would be your point of contact with a Buddhist?
5. In what part of Japan is our work located? Describe the work of the most important churches.
6. What has been the greatest achievement of our Japan Mission? Why?
7. State three reasons why our Church should give a larger support in prayers and money to our work in Japan.

# PORTO RICO

BY S. S. HOUGH, D.D.

“The fields are ripe to harvest in Porto Rico. There is no doubt about the outcome if we push the work vigorously *now*. We are waiting on the Lord of the harvest that he may stir up the minds and hearts of our co-laborers in the States, that they may come up to the help of the Lord against the mighty forces of evil in this fair island. We have only begun the battle down here *against* ignorance, and superstition, and *for* light, truth, and salvation, and we do not want to give up until a decisive victory has been won.”

—*From one of our missionaries.*

“The isles shall wait for me, and on mine arm shall they trust.”

—*Isaiah 51:5.*

## V

### PORTO RICO.

#### PHYSICAL, HISTORICAL, POLITICAL, AND COMMERCIAL FEATURES.

There is a giant mountain in the Atlantic Ocean fourteen hundred miles southeast of New York City, whose sloping sides descend abruptly into the water to the depth of five miles, and whose summit rises over three thousand seven hundred feet above sea level. That mountain-top, above the sea, is the island of Porto Rico. A million people are living on that island with their faces turned to the United States for help in their struggle upward to find the best in life.

The Island  
a Mountain  
Peak

To reach Porto Rico by steamship from New York City requires four and one-half days, from New Orleans five days, and from the nearest South-American port two days.

The island itself is full of interest. It belongs to that great volcanic mountain system which includes Cuba, Haiti, Jamaica, and many smaller islands situated to the south and east. Porto Rico in shape is a parallelogram, being one hundred miles long and thirty-six miles wide.

A Land of  
Contrasts

With the exception of the plain that borders on the coast, the surface of Porto Rico is exceedingly broken and mountainous. It is a land of contrasts. One can ride in a balmy, cool atmosphere over mountain paths two thousand feet above sea level, surrounded by deep gorges and sharp mountain peaks, which are cultivated to the very summit, and within two hours thereafter be in the midst of the coast plain under a temperature of ninety degrees in the shade in the month of January.

## Climate

Cold weather is unknown in Porto Rico. The range of the thermometer during the year is from sixty-five to ninety-four degrees. Much rain falls during the months from April to November. There is usually a heavy shower every afternoon or evening, and in a few minutes the sky is clear and work goes on as before. The northern half of the island receives an annual average rainfall of seventy-five inches, while on the southern side, where agriculture is aided by means of irrigation, the average rainfall is less than fifty inches. "The island, therefore, has a wet and a dry *side* rather than a wet and dry *season*."

A Bit of  
History

Porto Rico was discovered on November 16, 1493, by Columbus on his second voyage to America. In 1508, Ponce de Leon, who figures largely in the early history of the island, and who had been with Columbus when he first landed,

returned with an exploring party in search of gold, and built the first town, called Caparra, near the present site of San Juan. Ponce de Leon was the first governor of Porto Rico, and here he dreamed of the fountain of perpetual youth, in his search for which he later discovered Florida.

The Indians, a copper-colored race who were found on the island in considerable numbers when it was discovered by the Spaniards, were practically exterminated within half a century by the hardships imposed upon them by Spanish taskmasters. Negroes were early imported from Africa to take the place of the Indians, and servitude continued until the year 1873, when slavery was finally abolished.

Prior to 1778 no persons except Spaniards were permitted to land in Porto Rico. From 1778 to 1815, Roman Catholic workmen from other countries were admitted, but none other than Catholics. In 1815, however, a royal decree was issued, known as "Regulations for Promoting the Population, Commerce, Industry, and Agriculture of Puerto Rico." By this proclamation, foreigners were invited to the island, and rights of Spanish citizenship, under certain conditions, were promised. This proved to be a great boon, and the population increased rapidly thereafter. Many internal troubles—conflicts between slaves and their masters, and among the

Indians  
Exterminated

None but  
Catholics  
Admitted

Spaniards themselves concerning the form of government—continued through a long period of years.

Density of  
Population

The population of Porto Rico when the last census was taken (1899) was 953,243. The census of 1910 will doubtless show a large increase. The density of the population of the island will appear by the following comparison, showing the number of persons per square mile, in each case: Iowa, 40; Illinois, 86; Ohio, 102; Pennsylvania, 140; and for the United States as a whole, 28; while for Porto Rico there are 277 persons per square mile.

More than three-fifths of the present inhabitants are classified as whites. From the very beginning of the Spanish colonization there has been a mixture of races, first with the Indians and later with the negroes, the result being that a large per cent. of those included in the class reported as whites, is an amalgamation of white, Indian, and black blood.

*Porto Rico Becomes an American Possession.*

The birth of a new era dawned unexpectedly upon Porto Rico, July 25, 1898, when the United States army entered the island at the town of Guánica. Without knowing it, the American nation was fulfilling the prophecy of Isaiah, "Nations that knew not thee shall run unto thee because of the Lord thy God. . . . for he hath glorified thee."





A COUNTRY PUBLIC SCHOOL.



POOR NATIVE'S HOME.



MILITARY ROAD, PORTO RICO.



COFFEE PLANTATION.



HAULING SUGAR-CANE.



A SUGAR MILL, PORTO RICO.

After four hundred years of control, the Spanish officials withdrew from Porto Rico, October 18, 1898; and at the close of eighteen months of military rule, on May 1, 1900, the people were given a civil government by the United States, and the right to vote for their own representatives.

The Legislative Assembly, which makes the laws for the island, consists of two houses—the Executive Council and the House of Delegates. The Executive Council is composed of eleven members, six of whom are heads of the various departments of the government of the island, and five others, all of whom, together with the Governor of the island, are appointed by the President of the United States, subject to the approval of the Senate. At least five of the members of this Council must be native citizens of Porto Rico.

How  
Governed

The House of Delegates consists of thirty-five members, elected by the popular vote of the people for a period of two years.

Unfortunately, up to the present time the status of the Porto Rican in relation to the United States Government has never been established. He is neither a citizen nor a foreigner. Only by a special act of the United States Congress can the Porto Ricans become American citizens. A bill to grant this privilege has been pending for some time, but as yet no action has

Not American  
Citizens

been taken. For this, and other reasons, there has been of late much discontent and bitterness in Porto Rico, and a growing desire for more liberty in their political affairs.

An Undeveloped  
Land

When Porto Rico became an American possession, its land was largely undeveloped, and the majority of its people were unemployed. The island has an area of 2,198,400 acres, and almost all of it is capable of cultivation; yet in 1899 the total area under cultivation aggregated only 478,026 acres. This is all the more remarkable when it is known that 636,878 persons, or more than one-half of the entire population, were without remunerative occupation at that time, according to the census report.

Why So  
Many Idle

Various reasons are given for this undeveloped condition of the island and for the large number of unemployed, the chief being that much of the land was owned by persons who lived in Spain; that the whole of the interior has been practically without passable roads for transportation, and that the great majority of the people have been too poor to get a start at independent farming.

Americans  
Build  
New Roads

The American Government early in its administration mapped out a large number of new roads, and during the last eight years three hundred and twenty-seven miles of macadam roadways have been built at an average cost of \$10,000 a mile. Spain during her four hundred years of control had constructed only one hundred and

seventy-one miles of such roads. These highways are of immense advantage in bringing into the interior the material for the construction of houses and factories; likewise in aiding the coffee and other growers to get their products to market. To transport coffee from some of the interior districts over the bad roads to the coast costs more, it is said, than to ship the same from Porto Rico to New York City.

Twice as many miles of railroad are now in operation as were found in 1898, and the efficiency of the system has been greatly increased. But all of this, owing to the extremely mountainous condition of the interior of the island, is but a beginning of what must yet be done before the whole of Porto Rico is opened up for the cultivation of its soil and the development of its industries.

In September, 1902, an Agricultural Experiment Station was established at Mayagüez by the United States Government. The object of this station is to ascertain what products can be cultivated with profit in Porto Rico, and how this can best be done. Two hundred and thirty-five acres of fertile soil are devoted to a great variety of scientific experiments, with a view to increasing the quantity and quality of the products. Much of the recent progress in agriculture is directly traceable to the work of this station. Here the native planters are shown, free, just

Scientific  
Cultivation of  
the Soil

how they may enrich their soil and cultivate the sugar-cane, rice, pineapple, coffee, and other products so as to bring a complete transformation to their island agriculturally.

Prospering  
Under Adverse  
Circumstances

A remarkable change is taking place. During the ten years prior to the American administration in Porto Rico, the island's imports amounted to \$19,137,835 more than its exports. The first eight years under the American rule it exported \$3,263,483 more goods than it imported. This gain has come to the island notwithstanding the fact that for two years after it came under American control most unfavorable conditions prevailed, resulting from the abrupt cutting off of the European markets before trade with the United States could be well established, and the loss sustained by the great hurricane of 1899, when thousands of persons were killed, a fifth of the inhabitants rendered homeless, and millions of dollars worth of property destroyed. But over these seeming insuperable difficulties, the plucky little island is rising rapidly.

A Market for  
American  
Products

In recent years Porto Rico has furnished a splendid market to the United States for its flour, articles of clothing, agricultural implements, and other products. In 1896 the island imported from the United States only \$2,555,534 worth of goods, but for the twelve months ending June, 1908, she purchased from the United States \$22,360,366 worth of our products, or nearly one-

third of the entire amount purchased by the whole continent of South America.

The increase of the sugar-cane crop has been most remarkable. In 1895 only \$2,000,500 worth of that product was exported by Porto Rico, but for the year ending June, 1908, \$18,690,149 worth were sent abroad; thus this industry has grown in eight years to the place of first importance in the island. Large sugar factories costing millions of dollars, with the latest improved machinery, are now in operation. The factory at Guánica, when running full, turns out every twenty-four hours, four hundred tons of sugar.

Sugar  
Becomes  
King

The coffee-planter, however, has not shared in the general prosperity of the island. The cyclone of 1899 destroyed at least half of the coffee bushes, and it usually takes five years for a coffee tree to begin to bear. Another drawback has been that Spain and other European countries imposed a large duty upon coffee from Porto Rico after the American occupation, and the coffee-growers of the island have been compelled to bring their product into competition in the United States with great quantities of low-grade coffee from Brazil. All this resulted in reducing the coffee output of the island more than one-half, and thousands of persons were thrown out of employment, and the wages paid to many others reduced to the starvation point. This is all the more regrettable because of the fact that

Reasons for  
the Decline  
in Coffee

coffee had the largest acreage of any product on the island, and this industry furnished labor in the cool, refreshing mountain atmosphere for a large number of persons who need regular employment.

Many who were formerly employed in the coffee industry have turned their attention to the cultivation of tobacco in mountain districts adjacent to the coffee plantations. By growing the tobacco-plant under cheese-cloth a superior quality is being produced.

The systematic cultivation of oranges, grapefruits, and lemons has recently been undertaken. About nine thousand acres have been planted, seventy per cent. of which is in oranges. In all probability there will soon be a great increase in the acreage of these citrus fruits, because of the cheapness of land and the low price of labor, and the fact that the freight on a box of oranges from Porto Rico to New York is but twenty-eight cents, while the rate on a similar box from California to New York is ninety-eight cents, and from Florida seventy-two cents. Pineapples have been planted by orange growers to secure some income while waiting for their groves to become fruitful.

#### EDUCATIONAL AND RELIGIOUS CONDITIONS.

The United States Government recognized that education was an essential factor in the develop-



ment of Porto Rico. The few schools in operation under the Spanish administration were of very inferior grade. The teachers were far behind the times, and scarcely a school-building could be found on the island. In the vast rural district, comprising over 700,000 of the population, only fourteen so-called schools, with an enrollment of possibly two hundred and fifty pupils, were in operation, and these for boys only. In the towns it is claimed there were over four hundred schools of one grade or another; but the census of 1899 revealed the fact that only 117,260 persons, or less than one in eight of the entire population, could read and write. The percentage of illiterates in Porto Rico was greater than in any other West-Indian island.

Great  
Illiteracy

#### *American Schools Introduced.*

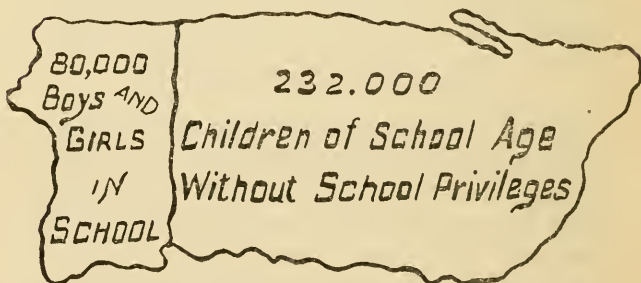
In all the larger towns of the island, commodious public-school buildings have been erected since the arrival of the Americans. High schools have been established in San Juan, Ponce, and Mayagüez; also, an agricultural college and three industrial schools have been in operation. In 1899, when the American schools were opened, English was taught but one period in the day. At the present time, in all the higher grades of the town schools, English is taught every period but one. A normal school, located at Rio Piedras, for the education and training of

Progress in  
Education

public-school teachers, so much needed, is now in operation.

A good beginning has been made for the education of the children of Porto Rico, but the problems yet to be solved are many and great. There are 312,000 children between the ages of six and eighteen on the island. During the year ending June, 1908, about 1,250 day schools, 75 night schools, and 250 private schools were in operation, with a total enrollment of 80,000 pupils, the average attendance being about 62,000. One hundred and seventy-one American teachers were employed during 1907 in the public schools of Porto Rico.

Many Without  
School  
Privileges



### *School Facilities of Porto Rico 1908*

A great pressing need is for rural school-buildings and an adequate supply of teachers for such schools. In many instances the missionaries have done pioneer work by erecting chapels

Missionaries  
Help to  
Educate

in rural places, in which day schools are taught free. As the American school system grew and the authorities were able to supply a teacher of their own, such day schools have usually been turned over to the public-school authorities, and thus the missionaries have been working in sympathetic coöperation with those in control of the public schools of the island.

*The Signal Failure of the Roman Catholic Church.*

For four hundred years the Roman Catholic Church had a religious monopoly on Porto Rico. Its temples were built and kept in repair, and its clergy supported by the state. If ever a church had an opportunity to show what it can do, that church was the Roman Catholic in Porto Rico. It follows, therefore, that this church must be held responsible for the religious condition of the people. Its signal failure as a spiritual, moral, and educational force is abundant justification for the entrance of Protestant missions.

The Catholic Church claims the right to educate her children, yet when the Americans took possession of the island *eighty-five out of every one hundred of the population above the age of five could not read and write.* The utter failure of the church and state to make an effort to teach the great rural population, which has been for years and years practically without church or

Ignorance  
Encouraged

school privileges, is without justification, and is strong evidence of serious, if not criminal neglect.

The recent census revealed another startling fact; namely, that fully *one-third of the people living as husband and wife acknowledged that they were not married, and 148,605 illegitimate children were reported.* One naturally asks, What was the church doing all these years that it failed to create a moral atmosphere in which the sanctity of the home might be recognized and maintained?

The Sabbath day was desecrated, it being the chief market and business day of the week, and a day for gambling, cock-fighting, and the like. Indolence was encouraged by teaching the people to observe forty holidays annually, connected with which were many superstitious ideas.

The Catholic Church of Porto Rico is very different from the church of the same name in the United States, which, though far from being a true spiritual guide, has been enlightened by one hundred years of contact with aggressive, spiritual Protestantism. One must visit Latin countries to appreciate this contrast.

The priests in Porto Rico put insuperable barriers in the way of legal matrimony by charging excessive marriage fees, and thus encouraged illegitimacy. The immorality of the priests and the ignorance and superstitious doctrines fos-

Immorality  
Revealed by  
Census

The Sabbath  
Desecrated

Barriers to  
Spiritual Life

tered by the church combined to make it practically impossible for the small percentage of the people who came in contact with the Catholic Church to be able to grasp the spiritual significance of the religion of Jesus Christ. As a result, great numbers of the men have drifted into utter indifference and unbelief concerning all spiritual realities, and this is one of the chief perils in Porto Rico at the present time.

✓ *Protestant Missionaries Enter the Island.*

As soon as the American flag waved over Porto Rico, on October 18, 1898, the awful spiritual and intellectual poverty of eighty-five per cent. of its people brought a challenge to the Protestant churches of the United States. The island was at once recognized as one of the most needy mission fields of the world. The last command of our Lord, together with patriotic motives, stirred the hearts of American Christians to give their newly-recognized brothers on this island the priceless privileges of Bible Christianity, the foundation of our cherished liberties and the source of our strength, joy, and hope. A strong testimony to the life and loyalty of the various Protestant denominations is found in their prompt action in sending missionaries to Porto Rico.

The Challenge  
Accepted

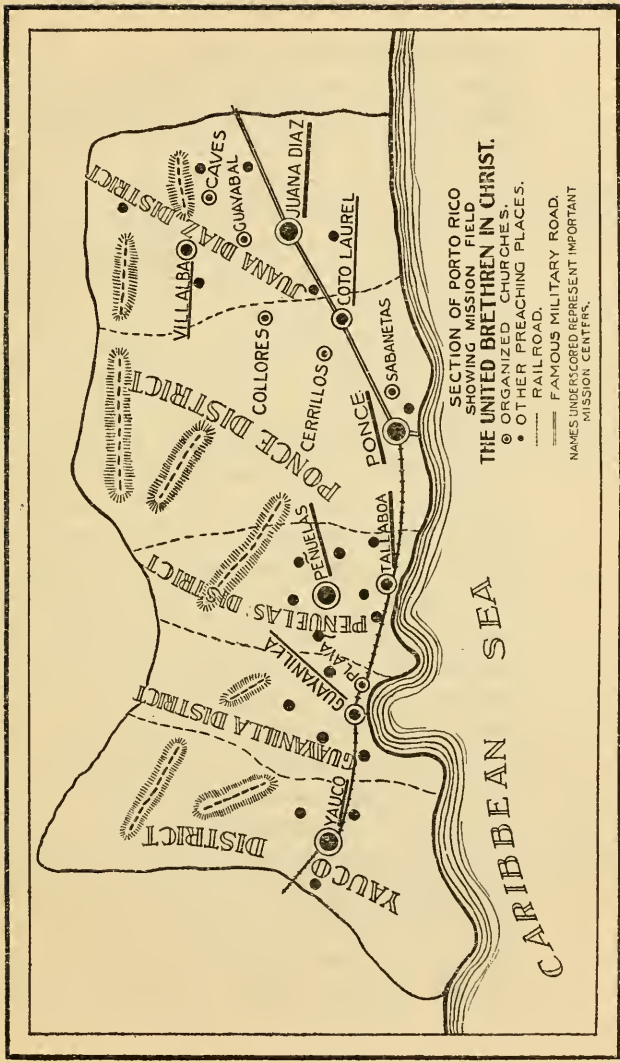
An early agreement was entered into to prevent duplication and overlapping of religious

work. The Presbyterians were held responsible for the section along the western coast of the island, the Methodists for the north-central section, the United Brethren in Christ for the section in the southwestern part of the island, and the Baptists chiefly along the military road, while the Congregationalists, Christian, and other societies were given the eastern and southeastern parts extending to the center of the island.

It was decided that the two chief cities, San Juan and Ponce, should be open to all denominations who desired to enter for religious work; but for other towns and barrios it was understood that when any evangelical denomination entered and maintained regular preaching services the other denominations should not intrude, unless by special agreement. This plan has proven to be a great advantage in the development of the mission work of the island.

#### THE WORK OF THE UNITED BRETHREN CHURCH IN THE UPLIFTING OF PORTO RICO.

The United Brethren Church, through its Foreign Missionary Society, was among the first to respond to the great need for gospel work in Porto Rico. William M. Bell, D.D., then Secretary of the Missionary Society, made a journey to the island in February, 1899, within four months after it became an American possession, to locate personally our mission. He found the



SECTION OF PORTO RICO  
SHOWING MISSION FIELD  
THE UNITED BRETHREN IN CHRIST.

- ORGANIZED CHURCHES.
- OTHER PREACHING PLACES.
- RAIL ROAD.
- FAMOUS MILITARY ROAD.
- NAMES UNDERSCORED REPRESENT IMPORTANT MISSION CENTERS.

CARIBBEAN SEA

country divided into seven departments, and the departments were subdivided into several districts (or counties), and these in turn into barrios (or townships).

Our Field  
to Evangelize

The field chosen for the United Brethren Church to cultivate lies in the Ponce department of the island, and includes five municipal districts; namely, Juana Diaz, Ponce, Peñuelas, Guayanilla, and Yauco.

First  
Missionaries

Rev. and Mrs. Nathan H. Huffman, graduates of Lane University, who completed their theological course in Union Biblical Seminary in May, 1899, were appointed our first missionaries to Porto Rico. They arrived on the island July 28, 1899, and opened mission work in Ponce, a city of 30,000 inhabitants, situated near the coast on the south side of the island. A new situation confronted the Huffmans. A strange language (the Spanish) was spoken on all sides. This, coupled with many conditions wholly un-American, intensified the isolation and loneliness. To add to the trial and test of those first months, articles of first importance in setting up house-keeping in a new country, which had been shipped by freight, were not to be found when the ship's cargo was put ashore at Ponce. For three months the new missionaries had to live with the simplest accommodations.

The great number of children in poverty and without school privileges appealed strongly to



the missionaries. A day school was opened September 12, 1899, with eight pupils, and a week later night classes were started for young people who desired to study English.

A mission Sunday school in Spanish was soon organized for the pupils of the day school and others who came together on the Lord's day. In November a hall was rented on one of the principal streets of the city, into which the school was moved, and in which English services also were held for the American soldiers and other English-speaking persons.

In the meantime the missionaries were applying themselves to a close study of the Spanish language, with a view to its complete mastery, in order that they might preach the gospel to the Porto Ricans in their own language. Rapid progress was made in language study, and at the end of ten months Mr. Huffman conducted his first Spanish preaching service. Thus within less than a year after the arrival of our first missionaries, the mission was opened with a day school, night classes, a Sunday school, and preaching services in English and Spanish.

The first family to reinforce the Huffmans was that of Rev. and Mrs. E. L. Ortt, sent out by the Sunday School Board in February, 1900. These workers labored faithfully in the day school, and in the English work until 1901, when, on account of ill health, they returned to the States. Dr. C.

The First  
Sunday  
School

Preaching  
in Spanish

Increasing the  
Missionary  
Force

W. Clymer served as a medical missionary for a brief period.

In August, 1901, Rev. and Mrs. Philo W. Drury, graduates of Leander Clark College, and Mr. Drury having also graduated from Union Biblical Seminary, arrived on the field. Mr. and Mrs. Huffman and Mr. and Mrs. Drury laid broad and deep the foundations of the work without the help of additional missionaries from America until June and July of 1907, when Rev. and Mrs. I. E. Caldwell, graduates of York College, and Miss Elizabeth Reed, a graduate of the Shippensburg (Pa.) State Normal School, were added to the missionary staff. In September, 1908, Rev. Charles I. Mohler and wife, who also are graduates of York College, arrived on the island, thus strengthening the missionary force.

### *The Work Enlarges.*

The first church organization was effected in Ponce in May, 1900, with ten members. A suitable lot for a new church-building was secured the same month. During 1901, new work was opened at Sabanetas, a suburb of Ponce, and at Juana Diaz, a town of 2,700 inhabitants, situated eight miles northeast of Ponce, on the Military Road. This town is the center of a district of 28,000 inhabitants, where no other Protestant denomination is working. Here our Church has done most effective work.



A CIRCUIT RIDER.

U. B. CHAPEL, LA PLAYA, GUAYANILLA.



UNITED BRETHREN SUNDAY SCHOOL, PONCE.



PREACHING IN THE MARKET-PLACE, YAUCO.



OUR PORTO RICAN PASTORS.

Our first church-building, a large edifice in Ponce, was completed August, 1902, and was dedicated on November 2 of the same year by Bishop J. S. Mills, D.D., and Secretary W. M. Bell, D.D. The erection of this church gave a decided impetus to the work.

New Church  
Dedicated

To develop properly the district of Juana Diaz, Rev. Philo W. Drury and family located in the town of that name in September, 1902, and assumed the direction of the work. The organization of the church in Juana Diaz took place July 19, 1903, when nineteen members were received into church-fellowship. From the beginning there was a steady and healthy growth. The evangelistic spirit prevailed at all the services, and some remarkable conversions took place. Many persons who had been addicted to drunkenness and other forms of vice were redeemed by the power of God, and are now living lives of purity and helpfulness for others.

The Drurys  
Take Charge of  
Juana Diaz

The work had to be carried on without the advantage of a church-building until November 9, 1905, when a commodious church-house was dedicated. The annual conference of the mission was held in Juana Diaz, January 12 to 15, 1906, at which time two of the native pastors, Julio D. Ramu and José Santana, were ordained by Bishop Mills, who presided at the conference. These were the first ordained native ministers of any Protestant denomination on the island.

First Native  
Pastors  
Ordained

Coto Laurel  
a Flourishing  
Church

From Juana Diaz as a center, the gospel was sounded forth throughout that whole region. As early as October, 1902, Mr. Drury began preaching the gospel in the barrio of Coto Laurel, a settlement midway between Ponce and Juana Diaz. The interest grew so rapidly that the attendance soon filled the rented hall to overflowing. A new church was organized August 14, 1903, with twenty-six members. The work increased and a new frame church-building was erected at a cost of \$800, and dedicated December 18, 1903.

The Gospel  
Carried to  
Mountain  
Districts

Coto Laurel also became a center for the propagation of the gospel. Two preaching-places, that afterwards became organized churches, were established; namely, Collores, a settlement six miles northeast in the midst of the mountains, and Cerrillos, two and one-half miles northwest of Coto Laurel.

The message of salvation was carried from Juana Diaz into Guayabal, the Caves, Villalba, and Limón, mountain barrios situated to the north, and containing a thickly-settled population of unevangelized people. Great obstacles have been encountered in establishing the churches in these places, but a good beginning has been made and sure foundations laid.

At the Caves a rural chapel was erected in 1906 with the missionary offerings of the native churches, and a day school was maintained, the

teacher being supported by the church at Juana Diaz until the public school authorities promised to provide a teacher of their own.

Villalba is a settlement on a very important new road now being built over the mountains to connect with the railroad that runs along the northern coast. It is the center of a vast coffee region, and the new road will open up this country in a way that will greatly increase the population and value of the property. It is a very important though difficult field to work. A new church-building is most urgently needed at this point, where we have a membership of forty. In this whole district, agriculturally as well as religiously, "much land remaineth to be possessed."

While Mr. Drury was busy starting and developing the Sunday schools and churches in the Juana Diaz district, Mr. Huffman, the superintendent of the mission, was doing successful intensive work in the church at Ponce, establishing what is regarded as one of the model Protestant congregations of the island. His efforts were not limited, however, to the work in Ponce. In 1902 a mission was opened in the center of two additional districts; namely, Guayanilla, a town situated on the railroad eighteen miles west of Ponce, and the center of a district which has a population of 10,000, and in Peñuelas, twelve miles northwest from Ponce, and the center of a district of 12,500.

Villalba an  
Important  
Center

Ponce a  
Model  
Church

Guayanilla

Peñuelas

Tallaboa

In 1904, work was opened in Tallaboa, a settlement on the railroad ten miles west of Ponce, and an excellent chapel was erected with the anniversary offerings of the Young People's societies of the Church in the United States. This congregation has given to the Porto Rican mission a number of faithful native pastors.

*New Adjustments for Greater Work.*

Mr. Huffman  
Opens Yauco

In the spring of 1907, with new workers and more money for equipment in sight, Rev. Mr. Huffman, the superintendent, recommended that we extend our missionary operations to another district, that of Yauco, situated twenty-five miles west of Ponce, and containing 27,000 persons. Only a little gospel work had been done for that district. Outside of the city of Yauco, the center of the municipality, there were fifteen barrios, each with a population of from 800 to 1,400 persons, without any gospel privileges whatsoever.

Mr. Drury  
Superintendent

Mr. Huffman, who speaks the Spanish language with a high degree of accuracy and fluency, and who had long desired to preach Christ in this new territory, requested the Board to grant him the privilege of doing pioneer work in the Yauco district. After careful investigation the plan was approved and Rev. Mr. Drury, who had already demonstrated his ability, was made superintendent of the mission and located at Ponce.



Rev. and Mrs. I. E. Caldwell were placed in charge of the large Juana Diaz district, where they have made excellent progress in language study, and have directed in evangelistic and missionary extension work with marked efficiency. Miss Elizabeth Reed, whose experience as a public-school teacher in the island had prepared her for effective mission work, was appointed to assist in the large work at Ponce. Under this new arrangement a vigorous advance has been made along all lines.

**The Caldwells  
at Juana Diaz**

**Miss Reed  
at Ponce**

A new church was built at Guayanilla and dedicated February 4, 1908. The church-building at Ponce was repaired and remodeled so as to make it a convenient edifice for its growing Sunday school and church-membership.

**A Vigorous  
Advance**

A church was organized with thirty members, and a new chapel dedicated, August 27, 1908, at the Playa (port) of Guayanilla. About half of the money for the erection of this chapel was contributed by the native churches during 1907.

The latest large advance was the appointment of Rev. and Mrs. Charles I. Mohler as missionaries to have charge of the Peñuelas district. They will reside in the town of Peñuelas. A modern church-edifice is being erected in that important place, the corner-stone of which was laid August 25, 1908. From this as a center, the numerous outlying districts will ere long receive the gospel.

**The Mohlers  
at Peñuelas**

In the city of Yauco, August 16, 1908, just one year after the opening of mission work in that district, the first church was organized with twenty-three members. It has a Sunday school of sixty-five, and there are many who are receiving instruction preparatory to church-membership. Three regular preaching-places have been opened in adjacent country districts, at each of which a hall has been rented and one or more services are held weekly.

Rev. Mr. Huffman, who has charge of this work, writes: "This year has been in many respects the best of my life. I have been able, with fewer interruptions, to dedicate myself to the most precious work in the world—the presentation of Jesus Christ as the only and sufficient Savior of men."

A careful study is being made of the entire territory for which our Church is responsible, and preaching-places are being established, as rapidly as the funds will allow, in centers which will bring the message of salvation not only to those who live in the towns, but to those in the long-neglected rural districts as well. The task is a very great one, but God is giving victory, and encouraging progress has already been made.

*Instructing and Training the Native Church.*

Day-school work has been carried on in a limited way, as teachers and funds would allow, but

only in places where no American school was in operation. The English service was dropped after a brief period, as the number of English-speaking people did not justify the continuance of such a service. Since the year 1902, all departments of the work have been carried on in the Spanish language.

All the  
Work in  
Spanish

The Bible school is the only Sunday-morning service in Porto Rico, the missionary or some competent native pastor or assistant being the superintendent. The whole church is supposed to be in the Bible school. Notwithstanding the fact that Porto Rico has no Sabbath until noon on the Lord's day, the stores being wide open and it being the chief market-day of the week, the attendance at the Bible school is usually larger than the church-membership. The school is conducted in a way to bring the word of God impressively home to the hearts of all who attend.

The Bible  
School a  
Power

The writer was privileged to be in the Bible school at Ponce on February 2, 1908, when the lesson taught was the third chapter of the Gospel according to John. Superintendent Drury reviewed the lesson at the close of the school in a winning, impressive way, and requested that all bow their heads in prayer. Then he appealed to those present who had heard the word, and asked who would respond to the love of God who sent his Son "that whosoever believeth in him should

Winning  
Souls in the  
Sunday  
School

not perish, but have everlasting life." The impressiveness of that moment I shall never forget. Without being unduly urged, eleven persons quietly arose and made the great choice of Christ as their Savior. The meeting closed with a prayer service, and the names of those who made the choice were secured and enrolled in a class for prayer and further instruction.

What impresses one most in Porto Rico is the large attendance and power of the mid-week meetings. At the prayer-meeting eighty per cent. of the entire church-membership may frequently be found. Bible study and earnest praying and hearty singing are made strong factors.

The Christian Endeavor meeting also is usually held on some week evening, and practically the entire membership of the church is present. At this meeting emphasis is placed on witnessing for Christ in public testimony and training for personal work in winning others and in public speaking on Christian themes. There is no need of exhorting the members to take part. Often two are on the floor at the same time, ready to speak, and the meeting goes along with enthusiasm to the close. Members of the Christian Endeavor societies make evangelistic tours and distribute tracts and invite the people to regular services.

Meetings are frequently held in the homes of the members and others who are in sympathy

The Whole  
Church at  
Prayer-  
Meeting

Y. P. S. C. E.  
Enthusiastic

with the gospel, and at public market-places. The services consist of singing, praying, and preaching. The houses in which these meetings are held are generally quite small, often consisting of but one or two rooms, not more than eight or ten feet square. In such cases the speaker may stand in the door and thus address those who are in the house as well as those who may gather in the street. Such meetings furnish splendid opportunity for announcing the regular services in the church, and they frequently result in the conversion of those who were formerly either prejudiced against the gospel or too indifferent to go far to hear it.

Cottage  
Meetings

Lady missionary visitors and the wives of missionaries have a fruitful field for cultivation in Porto Rico. Only by personal visits in their homes will the great majority of the women be shown the way of salvation. Some idea of what a lady visitor sees and does may be obtained from the following description of a recent visit in one of the poorer homes:

The Work of  
Lady Visitors

"I entered the house and found it had but one room with a canvas partition running half way across it. The furniture consists of one cot, one home-made chair, one small trunk, and a canvas hammock that looks as though it had been in the family for generations, but has yet the first time to see water. The cooking is done on a charcoal brazier out back of the house. No table is needed

A Visit to a  
Home

from which to eat. The food is dished from the kettle to the plates, which are passed around, and if the plates are not numerous enough the rest of the family gather about the kettle to eat.

“In this little house live an old grandmother, her two daughters, and I have never counted the grandchildren. As I entered, the grandmother greeted me, the daughters being down at the river washing. I was urged to take a seat in the hammock. I much preferred the chair, but as the old lady insisted on the hammock I accepted it with fear and trembling. A little naked baby was crawling over the equally dirty floor. Several children outside left their play and came to see ‘La Americana.’ We read a portion of the Word and had prayer, and by that time quite a number of women had gathered about the door, and we entered into conversation with them and distributed some tracts, and gave all an invitation to attend our services in the church.”

It should be said that the missionary finds the homes of the upper class very different from that just described, many of them being models of convenience and cleanliness.

In the regular weekly services, as well as in the special evangelistic meetings, opportunity is frequently given for making public profession of faith. Those who have been hearing the gospel are invited to make a decision and manifest the purpose of following Christ. After praying for

such persons as present themselves, their names are taken and an effort is made to get acquainted with them as soon as possible, and to get them to attend regularly the services.

Those who profess conversion are not admitted at once into church-membership. Many have no idea what it means to be a true Christian. They have either received no instruction or have been misinstructed. Their first need is instruction as to the spiritual significance of the religion of Jesus Christ and its practical application to the daily life, and this must be accompanied by intelligent direction as to how a Christian can serve our risen Lord and extend his kingdom. This instruction, which constitutes a very important part of the missionary's work, is given them singly or in classes, as the case may be. The disciplinary questions for applicants for admission into the Church are explained. Bible readings are given, based upon these questions. The candidates are thus instructed and tested in practical service for three months, six months, and sometimes a year, until the missionary is convinced that the truth has taken hold of the heart and life. Under this process, naturally, those who make profession of faith thoughtlessly or for unworthy motives either drop out of the class after a short time or are brought to renew their profession with a more intelligent and sincere purpose.

Preparing  
Candidates  
for Church-  
Membership

Progress  
Toward  
Self-Support

The native church is being taught the principles of Christian stewardship, and is being trained in honoring the Lord with a weekly offering for the support and extension of the gospel work in the island. Excellent progress has already been made, considering the poverty of the people. In 1903, ninety dollars were contributed for such purposes by native Christians in our church, and in 1907 the offerings for this work amounted to \$811.59. As has been stated, two mission chapels have already been erected, largely with money contributed by native church-members, and thus the spirit of self-support and self-extension is having a healthy development.

A Printing  
Outfit

Early in the history of our Porto Rican mission the importance of a printing outfit was recognized, Mr. Drury being a practical printer. In 1902 a small printing-press was purchased, with which all of the mission printing was done for some time. Two years later a new press and additional type were purchased and a periodical called "El Testigo Evangelico" (The Evangelical Witness) was published in January, 1905, and since then it has been issued monthly. In the fall of 1907 this paper was doubled in size. It now contains eight pages, and has a large paid circulation. The subscription price is within the reach of all, being twenty-five cents annually.

The advantages of having this publication are manifest, especially when it is remembered that



we have no denominational literature in the Spanish. The paper serves to unify the work, keeping the churches in close touch with one another. It presents an opportunity of bringing before the members of the church special messages, and there is also the training that accrues to native pastors and lay members who contribute to its columns.

Advantages  
of the  
Mission  
Paper

Thousands of religious tracts have been published and widely circulated. "A Manual of the United Brethren in Christ," "The Constitution and By-laws of the Christian Endeavor Society," "A Book of Forms for United Brethren Ministers," and a small booklet containing "Alternate Readings from the Psalms," have come from our presses. At the present time the work of translating the principal parts of our "Church Discipline" is well under way, and the issuing of this important work will soon be begun.

Tracts and  
Booklets

Our presses in Porto Rico make about one hundred thousand impressions annually, a part of this work being for other denominations. Competent native men have been in charge of the printing. This has relieved the missionaries greatly and at the same time developed the native workers.

Our missionaries have sought to foster a healthy, well-trained native church, rather than merely to win large numbers, who, without proper training, would be unfit to lay the founda-

Native  
Pastors in  
Training

tions necessary for centuries of Christian work. Special emphasis has been given to the instruction and training of the native pastors. These workers are pursuing a regular course of study, and they meet once a month in an institute with the superintendent of the mission and others, to review their studies and to discuss the practical problems that arise from time to time in their work. The native worker, when assigned to a field of labor, is given large responsibility, and the missionary seeks to honor him and work through him for the uplifting of the people in his parish.

#### *Obstacles Encountered.*

Every missionary should expect to encounter obstacles both from within and without. The prince of darkness has a thousand agencies with which to oppose and, if possible, defeat the work of Christ's messengers. To begin with, each missionary in Porto Rico has the difficulty of mastering the Spanish language, and this always takes time and is an impediment to the rapid progress of the work. Excellence in writing and speaking a new language requires much hard work and patient, persistent practice. One of the most hopeful features connected with this mission is the fact that our missionaries stand in the very front rank in their ability to speak and write the Spanish language.

In addition to personal difficulties of a social and mental character arising from isolation and adverse surroundings, all missionaries in tropical countries find the climate to be a serious obstacle. In the lowlands of Porto Rico the heat during the day is intense the year round, and the missionary misses the reviving and invigorating effect of the change of seasons found in the United States. The unsanitary condition is another source of trial and suffering. When the Americans took possession of Porto Rico they found nearly all the towns without sewerage, and garbage and all forms of filth in the streets.

The Heat and  
Unsanitary  
Conditions

The extreme poverty and ignorance present another serious problem to the rapid building up of a self-supporting native church. As already stated, only one in eight could read and write, and over one-half of the people of the island were without remunerative work in 1899. Those who had employment received wages that ranged from twenty cents to fifty-five cents per day, on which, in many cases, large families had to be supported. It is not surprising, under such conditions, to know that many are without clothing and wholly dependent upon a stalk of sugar-cane or a yam potato for a day's sustenance.

Ignorance  
and Poverty

Messrs. Alfred Baltzly, C. M. Benson, and W. L. Hough, Christian laymen of our Church who made a missionary tour of the island in January, 1908, wrote: "*We are deeply impressed with*

Laymen  
Testify

*the awful spiritual, intellectual, and physical poverty of the people. Thousands upon thousands are destitute of proper food and clothing, and are without religious privileges."*

Prejudice and  
Superstition

Superstition and prejudice have done what they could to hinder the gospel in Porto Rico, as in other lands. Much opposition has been encountered in the opening of the first Protestant service in many districts. Sometimes the house in which the meeting was held has been stoned, and the lives of those inclined to attend the meeting threatened; but the people are learning, under the American Government, that it is perfectly safe to attend these religious services, and the gospel is winning in spite of prejudice and opposition.

Social  
Difficulty

The social condition of the people constitutes a serious obstacle. As stated before, many have been living as husband and wife without being married. Where one person holding this relation becomes interested in the gospel and desires to become a member of the church, he or she is often hindered by the indifference or opposition of the other. One woman was a candidate for baptism for four years, the only impediment being the fact that she was not married to the man with whom she was living. At last she gained his consent to be married, and there was no happier person in the church than this woman the day she was received into full communion.

The obstacles found in the poor roads and the scattered population and mountainous condition of the country districts, while not insuperable, are very great. The governor of the island has recommended the formation of villages for the grouping of the country people. This would give them better social and educational advantages, and would greatly facilitate mission work. There is, however, little hope that this idea will soon be carried into effect.

New roads are being completed as rapidly as possible, every mile of which is a help to mission work, but many years will be required to complete these, and even then all the districts will not be supplied. The homes of thousands of the people are accessible only to the evangelists traveling on horseback or on foot. This will make it necessary to have a large force of native preachers who may visit from barrio to barrio and from home to home, in order that all the people may receive the gospel.

*Growth of the United Brethren Church in  
Porto Rico.*

God has been leading us to victory in Porto Rico, in spite of all the difficulties mentioned, and others that might be named. When we consider the fact that until recently only two missionary families were supported on this field, the rapid growth of our work, from 1899 to Sep-

## 210 Our Foreign Missionary Enterprise

tember, 1908, as shown in the following table of statistics, seems remarkable:

	1899	1903	1905	1908
Missionaries .....	2	4	4	9
Native Pastors .....	0	2	5	8
Organized Churches ....	0	3	7	14
Communicant Members .	0	95	244	*642
Church-Buildings .....	0	2	3	9
Value of Church Property	0	\$11,800	\$14,345	\$28,000
Sunday Schools .....	0	5	8	14
Sunday-School Scholars.	0	225	500	866
Young People's Societies.	0	0	1	5
Members in Y. P. Societies	0	0	35	203
Contributed for Self-Support and Self-Extension .....	0	\$90	\$225	\$811.59

\*In addition there are 200 seeker members being instructed in preparation for church-membership.

### *Looking Forward.*

Notwithstanding the fact that Porto Rico has many serious and difficult problems yet unsolved, its future is full of promise. Becoming an American possession at this particular time will soon bring to it a most remarkable transformation.

A Great  
Future

If the reader will take a map of the world and observe the location of Porto Rico, he will find that this island is in direct line with the traffic from Europe that will pass through the prospective Panama Canal. The distance from San Juan, Porto Rico, to Liverpool is 3,593 miles and to Gibraltar 3,374 miles, and the distance from San Juan to Colón (Panama) is 1,004 miles. The harbor at San Juan is now being dredged with a view to making it accessible to vessels of the largest draft, and without doubt this place

will become a coaling station and a port of call for a large number of vessels from Europe as soon as the Panama Canal is open for traffic.

Moreover, the position of this island gives the Americans the protecting entrance to the Panama Canal from the Atlantic Ocean, and in view of our close relations to the South American republics, Porto Rico will occupy a position of the greatest strategical value in the years to come.

The work accomplished thus far by the Protestant churches in Porto Rico reveals the difficulty and greatness of the tasks yet to be performed before every man, woman, and child will have a fair opportunity to know personally the way of life through Jesus Christ. However, the foundations already laid and the victories achieved speak much for the speedy evangelization of the island. Notwithstanding the fact that much of the time and energy of the missionaries had to be given to language study and the preliminary organization and equipment always associated with "beginnings," yet, on an average, one thousand persons have been received into the Protestant churches in Porto Rico each year since the Americans took possession of the island. With the trained missionary force and the larger number of native pastors now devoting their lives to the work, doubtless many thousands of persons will soon be received each year into the native church.

Position of  
Strategy

Excellent  
Spiritual  
Foundations

Larger  
Victories  
in Sight

More Native  
Pastors  
Needed

The chief needs of the United Brethren Church in Porto Rico are: First, *a much larger number of efficient native pastors*. We are conducting religious services regularly at thirty-five places, but there are at least thirty-six barrios in our territory, each with a population ranging from five hundred to twenty-five hundred persons, in which no religious services have yet been held. It will be impossible to carry the gospel to these neglected districts without a large increase in the number of native pastors. A work of great importance for our missionaries will be to teach and to train these native leaders and to direct them in practical work. It is highly important that our Church, either independently or in connection with some other denomination, establish a suitable training-school for native workers in Porto Rico. Much earnest prayer should be offered to God for the calling forth of the right kind of native pastors, teachers, and evangelists, upon whom the chief responsibility must rest for the complete evangelization of their own people. The native pastors now at work rank high in efficiency.

Urgent Need  
for Chapels

*The second urgent need is for more and better equipment in the way of chapels, churches, and missionary residences.* The writer recently made a tour of inspection through the five municipal districts for which our Church is responsible, and after careful calculation he found that, to



properly equip our work where we have organized churches, it will require at least \$20,275. This is over and above the money needed for carrying forward the current work of the mission. In addition to this, in fifteen barrios, where we are holding religious services, we need to rent halls or erect chapels in which to hold meetings. Then as speedily as possible we must advance into the thirty-six settlements in which no religious services have yet been held, and supply them with the privileges of the gospel. From one hundred and fifty to five hundred dollars will provide a suitable chapel for any one of these mountain barrios.

Importance of  
Missionary  
Residences

Missionary residences are greatly needed in Porto Rico. Up to this time our missionaries have had to live in rented houses, some of which have been unhealthy and inconvenient, subjecting the children to many social perils in the streets. It is very important that we provide healthful and convenient residences for our missionaries in the tropics, otherwise there will be serious nervous breakdowns and the cutting short of the period of effective service on the part of these workers. The power of each missionary as a spiritual force increases with the years of faithful service. It is the desire and hope of the society to so guard the health of its representatives in the foreign field that each family may make this service a life work.

No other work done by the United States in Porto Rico can compare in importance to that which the missionaries are permitted to do; namely, to bring to the thousands of darkened, sad lives the knowledge of a Savior—the joy, peace, and hope that the incoming of the life from Christ always brings. The greatest change in the island is the spiritual transformation wrought by the gospel in the lives of the people. Thousands in the recent past have perished for want of proper food, but many more are famishing for the true bread from heaven. Is not the Master saying to us, “Give ye them to eat”?

“Freely, as ye have received, so give,  
He bade who hath given us all.  
How shall the soul in us longer live,  
Deaf to their starving call,  
For whom the blood of the Lord was shed,  
And his body broken to give them bread,  
If we eat our morsel alone?”

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#### QUESTIONS FOR STUDY AND DISCUSSION.

##### CHAPTER V.

1. What are some of the striking physical characteristics of Porto Rico?
2. Describe the people, and state the density of its population.
3. Contrast educational, political, and religious conditions in Porto Rico before and after the American occupation of the island.
4. In what ways has the Roman Catholic Church failed to meet the needs of the Porto Ricans?

5. Locate our field, name the missionaries and the principal stations, and state the growth of the work.
6. How do the methods used in Porto Rico differ from those used in the States?
7. What do you consider the greatest obstacle to the progress of the gospel in Porto Rico?
8. What is the outlook and the greatest need of our work in Porto Rico?



# THE PHILIPPINE ISLANDS

BY BISHOP J. S. MILLS, D.D.

“Never was a more glorious opportunity offered to a nation than that now open to the people of the United States in the Philippines. To bring to them the gift of free institutions, of a great unifying language that shall make their dream of nationality possible, of an open Bible and an ennobling faith; these are the high privileges into which we may enter if we will.”

—*Helen B. Montgomery.*

## VI

### THE PHILIPPINE ISLANDS.

#### THE PHILIPPINES UNDER SPANISH RULE.

The islands included in the Philippine group number more than three thousand, only eleven of which are of any geographical importance. The group lies south of China and north of Australia, and has a total area of more than 127,000 square miles, or a territory larger than New England, with New York included. Of the eleven important islands, Luzon on the north and Mindanao on the south are the largest. Next to them in size is Samar, about one-eighth as large, and following are Palawan, Negros, Panay, Cebu, Leyte, Mindoro, Bohol, and Masbate, with an area of less than two thousand square miles.

Location  
and Size

A chain of mountains runs down the islands from north to south, and on the islands are many volcanoes, about twenty of which are more or less active.

Mountains

While the whole group lies within the tropics, the climate over the group varies greatly. "As a rule, however, the climate upon the seacoast may be described as temperate and delightful from November to February; it is excessively

Climate

hot in April, May, and June, and intermediate in March, July, August, and September. The nights everywhere are cool. Sunstroke is not known. The high mountain districts present a temperate climate, with temperate-zone vegetation and animal life. The monthly mean in Manila ('the hottest place in the Philippines') varies from 77° Fahrenheit in January to 83° in May. The rainfall is about seventy-five inches annually, two-thirds of which fall in the months of July, August, September, and October."

#### Discoveries

The first European to discover the islands was Magellan. He sailed from Spain, August 9, 1519, in the endeavor to find a northwest passage to the Moluccas or Spice Islands, and thus add wealth to the king and obtain glory for himself. His voyage was full of adventures. On the 16th of March, 1521, he touched at Homonohon, and later at other islands of the Philippine group.

On November 24, 1564, an expedition sailed from Mexico under command of Miguel Lopez de Legaspi, who was appointed governor-general of the lands he might occupy. He arrived on the island of Leyte, February 13, 1565, and in Cebu in April of that year. At once the friars who had come with him went to work converting and baptizing the natives, and thus became the first teachers and civilizers of the people. Later Manila was taken, and in 1571 Legaspi formed for it a government and made it an archbishopric.



The total population of the Philippines, according to the census taken in March, 1903, was 7,635,426. Of this number, more than 6,500,000 are classified as having a considerable degree of civilization, while the remainder consists of wild people. The civilized people, outside of the foreigners, are mostly Roman Catholics. The most cultured and influential of all the tribes are the Tagalogs. This is probably because of their long residence around Manila and their contact with outside peoples. Most of the leaders of the Filipinos in all lines of activity come from the Tagalogs. The Ilocanos of northern Luzon, among whom our mission is located, come next in vigor, trustworthiness, and industry. The Igorots are classified among the "wild" people of the islands.

"The most colossal industrial undertaking in the Philippines, and perhaps the most stupendous task ever accomplished by a thoroughly savage people, is to be found in the mountains of central and northern Luzon. Here the Igorots have built terraces for the growing of rice, like giant steps up the steep mountain canyons, to a height of three thousand feet or more. These terraces, each of which is flooded with water at certain periods of the year, are wonderful feats of engineering; sometimes they follow the contour of a canyon for as great a distance as half a mile without varying two inches from the dead level. The summit of the retaining wall of each terrace

Population

Igorot  
Terraces

is so constructed as to be about fifteen inches above water level, and at the time of flooding it has been invariably found that this condition has been complied with. The Igorots are the most remarkable of all the pagan races of the Philippines. Perhaps no people, either savage or civilized, have ever further developed the art of intensive cultivation of the soil. None, as far as is now known, have so far progressed in methods of irrigation as have many Igorot communities. The pyramids of Cheops, or the tallest 'sky-scraper' in New York, would appear insignificant beside these clean-cut, Herculean achievements of the simple ancestor-worshipping Igorot." As will thus be seen, it is entirely possible for even the least civilized of these Malay peoples to make great industrial progress.

Character  
of People

One of the strong points in the character of the Filipino people, as a whole, is their extreme adaptability. It must be remembered that the Filipinos were under a most paternalistic form of government for three hundred years, a government of church and state, such as we Americans know nothing about in actual experience. Neither the friars nor the Spanish rulers wished the Filipinos to become sufficiently civilized and self-dependent to rule themselves. In every way possible the spirit of independence was crushed. So it must not be expected that because the Filipino never has had self-government, he will never

become capable of exercising the same. They are very observant; they readily assimilate the customs and manners of the civilized people with whom they come in contact. One of the first things which impresses itself upon the foreigner in his travels in the Philippines is the extreme hospitality and courtesy of the people. This is not for the foreigner alone; any who come are treated to the best the host owns or can borrow "No one ever need want for food or lodging in the Philippines; doubtless one could travel from one end of the archipelago to the other without a peso (dollar) in his pocket."

Hospitality

They are passionately fond of music, and there is scarcely a civilized village in the islands which does not boast a band or an orchestra. It will be recalled that the Philippine Constabulary Band took the second prize at the St. Louis World's Fair, the first prize going to the famous Sousa band of our own country. There is little or no pauperism in the islands, for the reason that the poor relatives are always welcomed into the homes of those more fortunate. Veracity is not a strong trait of the Filipino people. They will always try to please, even if they have to equivocate. Furthermore, the Spanish friars never taught or practised a strict truthfulness, if equivocation would serve their ends. Hon. William H. Taft says: "They are an Oriental people, and the Orientals believe in saying to the person to

Love of  
MusicTaft's  
Estimate

whom he is talking what he thinks that person would like to hear. That is the tendency of the race. You graft on to that the Spanish tendency to superlatives, and a Filipino will talk to you in such language that, if you do not weigh it in the light of this trait, you are quite certain to misunderstand him and be misled by what he says. He thinks you will construe what he says through that medium."

Family  
Life

The Filipino is a most cleanly person, and has a great amount of dignity and self-respect. In the family life the women occupy a position much higher than the women of any other Asiatic race. The wife has the management of the household finances, and is commonly consulted in the business negotiations of her husband. Within the household the family life has many traits to commend it: old age is honored, and the children are most obedient and respectful. The father is the head of the house, and when a daughter marries she passes under the authority of the husband's family. As the Filipinos are very fond of children, each household has usually many sons and daughters. Socially, there are two distinct grades, "the *gente ilustrade*, which is the cultivated class, and the *gente boda*, or subordinate class." From the higher social class comes the ruling class, although they number perhaps not a hundredth part of the whole population of the islands.



IGOROT RICE TERRACES.



PLANTING RICE IN THE PHILIPPINES



TYPES OF IGOROT TRIBE.



ILOCANO WOMEN AND CHILDREN.

The sport most enjoyed among the natives is cock-fighting. This was not originally an indigenous vice, but was brought over from Mexico. With this goes gambling, not on an extensive scale usually, but enough to make it exciting and to cause it to be classed as the chief vice of the people.

Gambling

Ninety per cent. of the native population belongs to the agriculturist class. The native of this class is more interesting in his own home community, his family, and his own holdings than in the politics of his country, and, according to one of his own countrymen, has no political opinions of his own, but takes all his ideas from his leader. Dr. Manuel Xerez, Chief of the Bureau of Statistics, and himself a Filipino, says: "Ordinarily the native Filipinos, because they have been under the influence of the friar for so long a time, are stoical. They are fond of work up to a certain point; they will work as long as it is necessary to gain a livelihood. They have not yet learned to save what they earn by their work, for they have always been obliged, whenever they had any money, to give it to the church, and in this way they have become indifferent to saving." The Filipino is like a child, imitative, and able to learn; having had few chances, he is now ready and eager to receive all that may lead him to something higher and better than he has hitherto known.

Lack of  
Public  
Spirit

## THE PHILIPPINES UNDER AMERICAN RULE.

For three hundred years preceding 1898 the Filipinos had been under Spanish rule. The Spanish plan of colony government in these islands was a union of church and state, largely church, and a requirement of absolute obedience on the part of the governed. This led, in the last quarter century of Spanish rule, to many uprisings of the natives.

In the year 1898 the American Government protested to Spain on account of the great cruelty of the Spanish army toward the Cubans, then in armed revolt. This led to a severance of diplomatic relations between the two countries, and, after the United States warship "Maine" was blown up in Havana harbor, to a declaration of war. Admiral Dewey was then on the Chinese coast with a fleet of United States war vessels, and he was at once ordered to proceed against the Spanish fleet in Manila Bay. This he did, and on May 1, 1898, without the loss of a ship, destroyed the entire Spanish fleet. Being shortly reënforced with infantry, Manila itself was carried by assault on August 13. The Filipinos, under Aguinaldo, were not allowed to take part in this assault, nor to enter the city after it was taken. This caused friction between the American troops and the Filipinos. Aguinaldo set up a capital at Malolos, and had himself elected president of the Filipinos. His army was eager



to fight the Americans, whom they believed to be cowards, on account of their long-suffering patience in the face of continued Filipino insults. After several months, word finally came that the Treaty of Peace of Paris had been signed, Article III. of which passed the Philippines from the sovereignty of Spain to that of the United States.

Treaty  
of Peace

The duty at once devolved upon the American Government of bringing order out of chaos. The Filipinos could not appreciate the fact that the United States had broken the power of their oppressors, but looked upon her as an enemy, and finally, on February 4, 1899, war was actually begun. The Americans pushed the campaign vigorously until July 4, 1901, when "war was officially declared at an end and civil rule began." We had no colonial policy by which to be guided, so had to form one without precedent.

#### *Governmental Policy.*

To carry out the beneficent aims of the country toward the Filipinos, a Commission of Conciliation and Investigation was appointed to look into the needs of the islands. The first Commission reported to Congress, and was succeeded by a Civil Commission. July 4, 1901, Judge William H. Taft, who had been president of the Civil Commission, was inaugurated Civil Governor of the islands, with General A. R. Chaffee as Mili-

Civil  
Commission

tary Governor under him. "The theory upon which the American Government, through its Commission, had proceeded from the first, is that the only possible method of instructing the Filipino people in the methods of free government is to make the government partly of Americans and partly of Filipinos, giving the Americans control for some time to come ; so, on September 1, 1901, the Civil Commission as a legislative body was enlarged by the addition of three Filipinos. This Commission has worked hard and has put into operation more than one thousand laws for the betterment of the conditions of the islands."

**Municipal  
Code**

One of the shortcomings of native officials in the islands is to feel no responsibility for the proper discharge of their duties. In Spanish times an official enriched himself at the public expense, and was more or less indifferent to public opinion. All this is now changed, and as a first step in the direction of self-government and the responsibility of officials, the Municipal Code was passed. This Code divides the towns of the islands into four classes, from less than ten thousand in population up to more than twenty-five thousand. Each class calls for a certain number of councilmen as a governing body, making each municipality independent, and "with a limited electorate, having their operations subject to the scrutiny and criticism of a provincial government in which the controlling element must be

American, and directly responsible to the Insular government." This will give the Filipinos an opportunity to become familiar with the workings of government, and will prevent enrichment at the public expense. The Spanish were exploiters, usually, and governed for the benefit of the home country; the Americans are emphatically not exploiters, and are governing for the benefit of the governed.

It is interesting to see the relations the friars sustained to the municipality under Spanish rule. The quotation is taken from the report of the Commission and was given by an officer of the Franciscan Order of Friars: "He (the friar) was inspector of the primary schools; president of the Health Board, and of the Board of Charities; president of the Board of Urban Taxation; inspector of taxation; he certified to the correctness of the *Cedulas*, seeing that they conformed to the entries in the parish books; he was president of the Board of Statistics; he was president of the census-taking of the town; he was censor of the municipal budgets; he was president of the Prison Board, and inspector of the food provided for the prisoners; he was also a member of the board for partitioning crown lands; he was councilor for the Municipal Council. The parish priest was also the supervisor of the election of the police force; he was the examiner of the scholars attending the first and second grades

Friar  
Influence

in the public schools." So that in all positions of public trust the church played a very important part. But the new Municipal Code has the following provision, Chapter II., Section 5: "In no case shall there be elected or appointed to a municipal office ecclesiastics, soldiers in active service, persons receiving salaries from provincial, departmental, or government funds, or contractors for public works of the municipality."

*An Educational System Established.*

American  
Schools

One of the most important things the Commission did was to provide for the establishment of a school system over the islands similar to that of the United States. The system which existed prior to the American occupation was medieval in tone, and the curriculum consisted merely in church doctrine and catechism.

Teachers

The secularization of the schools began in earnest when, on the twenty-third of August, 1901, there landed in Manila from the transport "Thomas," five hundred and forty-five trained American teachers. All were graduates of university, college, or normal school, and nearly all were men and women of experience. These teachers were soon scattered over the islands, and at once began the work of educating a nation. Without a knowledge of the language, unaccustomed to a tropical climate, and without a knowledge of the customs and habits of the

people, it is a great wonder that they succeeded at all. But they did succeed, and hundreds of other teachers followed these pioneers of education to the islands.

It was thought on all sides, in the Philippines and in America, that public schools under the domination of the Roman Catholic Church would not succeed in the islands, as eighty per cent. of the Filipinos are of Catholic faith. But these fears were groundless, as a glance at the figures showing the attendance will prove: "The census in 1903 shows that the enrollment was 100,000 pupils. In March, 1904, this had risen to 227,000; in September, 1905, to 320,000 children in the primary schools, 8,000 in the intermediate, 12,000 in the night schools. In April, 1906, the surprising total of 500,000 was reached. There are now employed in teaching the children more than 3,700 Filipino teachers and 900 American teachers." As the Filipino teachers are not equipped educationally as are the Americans, the duty of the latter is fast becoming that of supervision and less of actual teaching. As the friars never wished the Filipinos to advance educationally, they are opposing the American school system in the islands. Rival schools were started by the friars, some of which have a few branches fairly well taught. In certain localities this antagonism of the Roman Church is partially successful. The church is trying to gain control of

**Growth in  
Attendance**

**Opposition  
of Friars**

the public-school system by having its own members hold the offices. To what end this will come, time alone will tell. In order to furnish native teachers for the public schools, normal schools are contemplated or are in course of construction.

But it is not alone the children of the islands who are benefiting by the American teachers. Their parents, too, are being taught, if not altogether directly, then by example, in industrial education. In putting sugar into marketable form, modern methods are being slowly introduced by the Americans. The same is true in the preparing of timber for export. In the Philippines are thousands of acres of the finest hardwood trees suitable for the highest grade of cabinet work—white and red mahogany, molave supra, tindalo, and several other woods which take as high a polish as mahogany, in all, over seventy varieties. The Americans are introducing modern methods of handling this timber. In transportation, the Americans are introducing our Western methods and helping the Filipinos by throwing open vast fields hitherto, with the poor transportation facilities existing during Spanish occupation, too far removed from trade centers to be worth while working. This same thing holds true in the development of mineral resources, of which the islands have great stores in gold, silver, iron, copper, coal, and some other minerals.

Mention must be made of the Philippine constabulary in connection with the above-mentioned servants of progress. These natives, officered by Americans, are a force primarily to patrol the islands and keep order. They were organized by the order of the present Secretary of War, General Luke B. Wright, when he was governor of the islands. They are an armed force, and, when necessary, do resort to arms to keep or bring about order. But they do many other things, too; they have helped to build roads, run telegraph lines, and many other things tending to bring civilization to remote towns; and their example has been uniformly good.

Constabulary

But of all these influences, that of the American school-teacher has been the most far-reaching. It has been said that the kind of teacher stationed at a village can often be told by observing the ways of the Filipinos of that village. This is probably an exaggeration, but it illustrates the fact that the American teachers have been most influential in helping to uplift the Filipinos.

Teacher's  
Influence

#### RELIGIOUS INFLUENCES IN THE PHILIPPINES.

Roman Catholicism first gained a foothold in the Philippines in 1564. Here, as in all of her colonies, Spain's policy was to Christianize the natives. It mattered little to her kings whether officials made themselves rich and ill treated the

natives in addition, so long as they carried out the original thought. So from the beginning we can see in the Philippines the Spanish officials acting, and can know that the orders to act came from a priestly source. We must not lose sight of the fact that whatever else they did, the friars brought to the islands the Christian religion, as taught by the Roman Catholic Church, and while we do not believe in many things therein taught, yet what those friars taught the Filipinos of God and of Christ was much better than the paganism, Brahmanism, and Mohammedanism which many of them had. The friars did oppress the Filipinos, it is true; the Catholic Church has ever been an oppressor and a foe to the individual thinker. The friars established church schools and colleges; while the courses of study offered in any of them cannot compare to the courses offered by the public schools of to-day, yet they were far better than nothing. The Dominican friars established a college in Manila about 1629, which has graduated thousands.

Why there should exist among the majority of the Philippine people an intense dislike, amounting to hatred, against the friars, who have been their spiritual guides for centuries, will not be hard to understand when we look at the following reasons, which have been given by Dr. Homer C. Stuntz, for years a Protestant missionary in the islands:

The Work  
of the  
Friars

Why Hated



1. "Because the friars secured and held large tracts of the most valuable land, and used these tracts as a means of enriching their orders." The individual members of the priesthood orders are not permitted by the church to own property; in other words, they take a vow of poverty. But the order itself may possess as much property as it can acquire, within limits, except the Franciscan, which can own only convents and schools. In the province of Cavite alone the orders owned 121,747 acres of land, and altogether the three orders owned 403,713 acres. All of this is of the very best lands in the islands, and little or none of it is swamp land. From the immense land holdings the orders derived much profit. They sold none of the land, but would rent much of it. The rentals were often exorbitant, but the friars did not hesitate to compel payment of the same.

When the United States came into possession of the islands, orders put their landed property under the control of different corporations, Catholic in each case; so that the friars really retained control, although the management was held by some one else. On recommendation of the First Philippine Commission, the United States tried to buy the lands of the orders from the church. Governor Taft negotiated directly with the church authorities in Rome, and finally, after months of delay, proposal, and counter-proposal, on the part of the church authorities, succeeded

in buying the land from the friar orders for \$7,237,000.

Destroyed  
Liberty

2. "Because they stifled all liberty of thought or freedom of speech in matters political and religious." It was in the code of laws in the islands, under Spanish dominion, that any one preaching or propagating any religion outside the state religion (Roman Catholic) should incur a penalty of fine and imprisonment. No student in any of the church schools was allowed to do independent religious or political thinking. If he did so, and continued to show and exercise his ability for independent thought, he was finally banished, through friar influence, from the islands. The Filipinos are said to be loyal Catholics. Of course they are; to be anything else, up until American occupation, meant punishment and death. Many were the Filipinos shot to death on the field of Bagumbayan for holding to independent thought and action.

Persecution  
and Martyrdom  
of Rizal

One of the most widely-known cases of friar activity against a Filipino with adverse opinions to those of the church is that of Jose Rizal. When a lad, Rizal proved to be a very bright student. He went to the Jesuit school in Manila, and after that, still desiring education, he went to Spain to the University of Madrid, where he took two degrees, one as a Doctor of Philosophy and one as a Doctor of Medicine. After that he took further work at several universities in Ger-

many and France. While in Europe he studied to find knowledge of such better national conditions as would help his own people. He wrote two novels, "Noli me Tangere" and "El Filibusterismo," both dealing with conditions in the Philippines, and both picturing the friars in a way not at all complimentary to them. Soon after his return to the islands, he helped in an effort to prevent the Dominican friars proving proper title to an estate in his own community. The friars were in such rage that he returned to Europe for his own safety. While Rizal was gone, all sorts of indignities were heaped upon his family; even while they professed loyalty to the church, their lands were taken from them. Rizal wrote the Governor-General, and in 1893 came back to the Philippines under assurances that it would be safe for him to do so. But he was at once arrested, and anti-friar documents found upon him, put there, as was afterwards proved, by agents of the friars. He was not acquitted, but sent to a remote town in Mindanao Island to live. As he was already a famous oculist, many came to that distant point to be treated. When the Cuban war broke out he offered his services as a physician to the Spanish authorities, and while in Madrid, on his way to Cuba, he was arrested for *sedition* and *rebellion* and sent back to Manila, and there condemned to death and executed for something which he

had not done. This was the end of the earthly life of Jose Rizal, executed by connivance of friars. His crime was that he had learned to think.

**Friar Greed**

3. "Their insatiable greed for money." There was much rivalry between the orders on the point of wealth. The authorities of each order desired their own friars to send in as much wealth as possible to the treasury of the order. The friars already had large incomes from their estates, but they gained much more, as Foreman, an historian of the Philippines says, "on the sale of *cedulas* (poll-tax certificates), sales of papal bulls, masses, pictures, books, chaplets and indulgences, marriage, burial, and baptismal fees, benedictions touted for after the crops were raised, legacies to be paid for in masses, remains of wax candles left in the church by the faithful, fees for getting souls out of purgatory, alms, etc. The church as a body politic dispensed no charity, but received all. It claimed immunity from taxation; proclaimed poverty, and inculcated in others charity to itself." But the friars went beyond mere reasonable fees on everything which they did for the people. They demanded most exorbitant fees and were in a position to enforce their demands. They alone could marry persons and perform the various rites of the church. On all of these things there was a fixed scale of charges, but this scale was disregarded and the

wealth of the parties was made the basis for the charge for services rendered by the friar. Thousands of poor people could not marry; they lived together without the marriage ceremony.

Deaths and funerals are a particularly choice field of financial operation for the friar. "They charge," says Doctor Stuntz, "for the dying consolations of religion, according to the robes worn, and the length and kind of prayers offered. Every stroke of the church bell announcing the death costs from ten cents to a dollar. The funeral itself can be ordinary, solemn, or most solemn, with proportionate fees. Burial charges are extra. If the friar goes all the way to the grave it is twice as expensive as if he only goes half way. If death and funeral fees are not forthcoming, there can be no bells rung, no service held, and the body may not be permitted to rest in 'holy ground.'"

4. "Because of the immorality of the majority of the friars who served as village priests." It has been proved before the Philippine Commission and to others who have at all investigated the question, that the great majority of the friars violated their vows of chastity. There are to-day a very large number of young men and women in the islands who are the sons and daughters of friars and even bishops.

5. "Because of despotism exercised over all classes of people." The friars had a hand,

**Immorality**

**Despotism**

directly or indirectly, in all matters ecclesiastical, civil, military, and judicial. In a word, the friar was the dictator wherever he was. It is little wonder that the Filipinos hated them, and, when the opportunity came, treated them, in so far as they were able, as they had formerly been treated by the friars.

*American Protestantism.*

After the American occupation, representatives from various Protestant churches came to the islands to open work for their respective denominations. Their mission was not to proselyte, but to bring to the Filipinos the open Bible, which the Romanists had withheld, and the result is that since 1902 the Filipinos have been buying Bibles at the rate of five thousand per month. Through the influence of the American missionaries of the various churches, over thirty thousand Filipinos are to-day professing faith in the gospel of Jesus Christ. During the past year more than eight thousand were received into Protestant churches.

**Aglipay  
Movement**

The Protestant movement has been aided somewhat by the Independent Catholic Church of the Philippines, in that this church, commonly called the Aglipay movement, sanctions reading the Bible, and also permits independent thinking. Aglipay, the originator of this movement, was a very bright Romanist friar who fell into disfavor



ROMAN CATHOLIC CHURCH, SAN FERNANDO.



U. B. CHAPEL AND CONGREGATION, BALAOAN.



BIBLE CONFERENCE, SAN FERNANDO.



P. I. UNITED BRETHREN MISSION CONFERENCE.



with his superiors and cast in his lot with Aguinaldo. After peace was established, he formed the Independent Catholic Church; declared it free of the authority of the Pope, and drew up for it a constitution. Aglipay himself was elected archbishop. It is purely a Filipino movement, and has spread amazingly, it being estimated that there are now 1,500,000 adherents. It fails, however, in the fact that it does not make any spiritual or moral demands on its followers.

#### THE UNITED BRETHREN MISSION IN THE PHILIPPINES.

Early in 1901 the Woman's Missionary Association chose Rev. E. S. Eby, of Elkhart, Indiana, and Rev. S. B. Kurtz, of Hygiene, Colorado, as their pioneer workers in the Philippine Islands. Soon after their arrival a conference of the different missions was held in Manila to consider the advisability of organizing a union of the evangelical societies operating in the field, with a view to securing comity and effectiveness, and a satisfactory distribution of the territory among the forces for speedy evangelization. The conference met April 24 to 26, 1901, with a representative attendance of missionaries, the secretaries of the Y. M. C. A., and the agents of the American and the British and Foreign Bible societies. The outcome of the conference was the organization of the Evangelical Union of the

Evangelical  
Union

Philippine Islands, with a constitution, and mutually satisfactory resolutions regarding the territory divided among the missions.

United  
Brethren  
Field

The field assigned to our mission consisted of the three northwest-coast provinces of Luzon, Ilocos North, Ilocos South, and La Union, all speaking the Ilocano language. Vigan, in Ilocos South, was taken as our temporary headquarters, and work begun in the distributing of literature, visiting surrounding towns, and studying the language.

Rev. L. O. Burtner and wife joined the force in November, 1902. They located in Manila, investigated the field, and organized Bible-class work. Pestilence and sickness followed, and after assisting Rev. and Mrs. H. W. Widdoes, who arrived in the fall of 1903, in becoming acquainted with the work, they were compelled to leave the field. Previous to this time, because of unsettled conditions, Messrs. Eby and Kurtz had entered the Y. M. C. A. work in Manila. This left us a force too weak to meet the needs of the large territory allotted to our Church, so at the meeting of the Evangelical Union in 1903, part of our field was surrendered.

San Fernando

After a thorough canvass of the field by Mr. Widdoes, San Fernando, the capital of Union Province, and centrally located, was selected as permanent headquarters and work was begun at once, tracts were distributed, a Bible class with

an enrollment of ten was organized among the high-school students who knew English. This number was soon increased to twenty-five.

Through the efforts of the postmaster in San Fernando, who knew the Spanish language, an invitation was received to visit Cava, a town of four thousand people, about thirteen miles south. The colporteurs of the British and Foreign Bible Society had sold many Bibles in Cava and the people were eager to know the truth. Here, on Easter Day, 1904, the first Protestant church in Union Province was organized, with eighteen members. All work had to be carried on through such interpreters as could be found, and the impartation of spiritual truth during this period of language study was very difficult and slow, so that little progress was made the first year in Cava. Most of the little band were faithful, however, and stood firm in the persecution that followed.

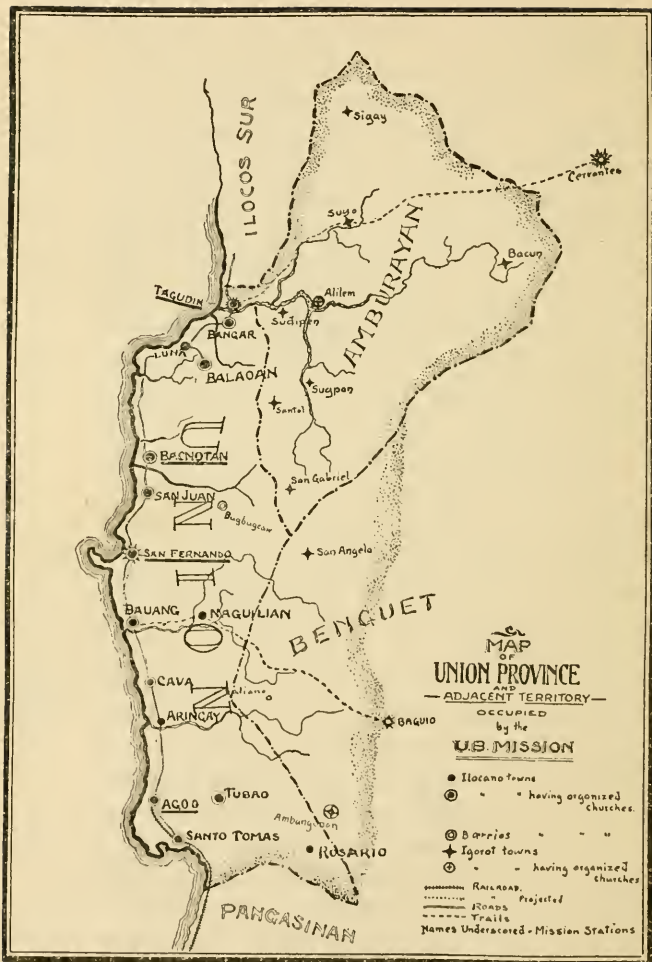
Cava

Rents in San Fernando were very high and satisfactory houses hard to find, so plans were made to build a mission house. A fine lot was secured in May, 1904, and the house completed by December. During this same month a church was organized with five members, and the chapel in the lower story of the mission-house was dedicated and opened for public use.

Mission  
House  
Built

Early in 1905 work was begun in Tubao and San Juan, and congregations organized in both

Extending  
the Work



towns. It was thought best for Rev. H. W. Widdoes and family to move to Cava, leaving Rev. M. W. Mumma and wife, who arrived in November, 1904, to carry on the work among the English-speaking students in San Fernando, and in charge of the newly-opened work in San Juan. This gave Mr. Widdoes an opportunity to more firmly establish the little church in Cava. Later a splendid opening was found into Agoo, the most important town in the southern part of the province, and Mr. Widdoes moved thence to begin the work. The basement of their home was fitted up with bamboo benches and used as a chapel. The attendance was fairly good from the beginning, but opposition here and at all our other stations was very strong, and the converts who were willing to take an open stand suffered much persecution. After the arrival of Rev. E. J. Pace and wife in December, 1905, work in the northern part of the province was opened.

In May, 1905, the first Bible institute was held for the instruction of workers and members. Sixteen workers were in attendance, and were given lessons in church history, fundamental doctrines, and outline Bible studies. The success of this effort led to the holding of workers' conferences or conventions for Bible study and the development of the spiritual life.

**Bible  
Institute  
Held**

In 1906, Dr. and Mrs. B. M. Platt and Rev. and Mrs. A. B. DeRoos reënforced the mission,

the former carrying on medical and the latter special evangelistic work for one year.

With the coming of Rev. and Mrs. S. B. Kurtz, in December, 1906, a division and thorough organization of our entire field, for the purpose of giving the gospel at once to all the people for whom our mission is responsible, was made possible. With this in view, the territory was divided into four districts—South, Central, North Central, and North. The South District, with headquarters at Agoo, is under the supervision of Rev. and Mrs. S. B. Kurtz. Four important towns and about one hundred and fifty barrios, or outlying villages, are included in this district. Three of these towns, Agoo, Santo Tomas, and Tubao, have organized churches. The great country of the Igorots is also being touched to some extent from this point. The native people at Amangonan, in Igorot territory, after occasional visits from the missionary, built their own chapel and invited the missionary to come and dedicate the same.

San Fernando, the headquarters of the mission, is also the center of the work on the Central District. It is the most strategic town in La Union Province. Here is located the high school of the province, and also a normal school. Young men from towns all over the province come here for their higher education, giving the missionary a splendid opportunity, through Bible classes

Districting  
Our Field

South  
District

Central  
District

which have been organized, of touching the lives of those who are preparing to be teachers of the Filipino youth in the various towns of the province. In this district of four important towns, each with its proportionate number of barrios, averaging about thirty to a town, Mr. and Mrs. Widdoes, with their corps of earnest native workers, are building up a strong work. There is an organized church in three of these towns—San Fernando, Cava, and Baoang. From the little church at Cava alone have come three of our strong native workers.

The North-Central district comprises four important towns, two of them in Union Province, one in Amburayan, and one in Benguet Province, with over one hundred barrios. There are three organized churches in the district, at San Juan, Bugbugcao, and Bacnotan, the latter being the headquarters and home of Mr. and Mrs. Mumma, who are in charge of the district.

North-Central  
District

The North district, with Tagudin as a center, in charge of Mr. and Mrs. Pace, is the largest in the territory. Eleven important towns, with one hundred and twenty barrios, may easily be reached from this point. Four churches are already organized at Balaoang, Bangar, Alilem, and Tagudin.

North  
District

Summing up the work of the four districts, there are at present thirteen organized churches, nineteen regular preaching-places, beside many

A Brief  
Summary

barrios which receive frequent visits; a total membership of 680; eleven Sunday schools; three Junior and three Christian Endeavor societies; property valued at \$3,963.

A Ripe  
Field

At the time of the division of the territory by the Evangelical Union our field was declared to be the most ripe portion for immediate evangelism of the entire islands. The record of the ingathering of souls and the organization of churches during the past six years since the baptism of the first convert, evidences the marvelous opportunity which is open to the missionaries and native workers laboring in their several districts.

New  
Territory  
Added

In the year 1907 the sub-province of Amburayan was added to our field, making our territory at present consist of Union Province, Amburayan Sub-Province, and the western half of Benguet Province. This new territory lies to the east and north of Union, and has a population of twenty-five thousand. About ten thousand of these are Ilocanos; the rest are Igorots. Tagudin, the capital of the province, had been occupied by the Methodist mission, but, being unable to give it the attention required, they have turned the little church of twenty-four members over to the care of our missionaries. The town, with its nineteen barrios, has a population of eight thousand people. The opposition in these, and the persecution which the handful of Protestants



have been called upon to bear, has been unusually severe. They have been ridiculed and jeered; they have been stoned and reported to the government as revolutionists; but, with few exceptions, they have remained steadfast and faithful to the simple, pure teachings of the gospel. Among them are representatives of the best families in the town, who constitute a strong element of permanency and standing. Tagudin occupies a strategic position. Being the capital of the Igorot sub-province, it is the Mecca for all the inhabitants of the mountains of Amburayan, who come to trade with the coast people or to consult with the American Governor. It is also on the trail which connects Cervantes, the capital of Lepanto Bontoc Province, with the coast; so that all the country of the Igorots, far into the interior, is in touch with Tagudin, and gives our mission a splendid opening into the country of the Igorots, a people who have never been reached by the Roman Catholic Church, and who now wait in their paganism for the pure gospel message.

#### *Methods of Work.*

From the beginning, work has been carried on by tract distribution, visits to homes, Bible classes, and public teaching and preaching; meetings are held in the public markets, and Bibles sold to the people who come. More and

better results, however, seem to be secured by quiet, personal work than in the large public gatherings. In the regular meetings, preaching takes the form of Bible expositions, with a few simple illustrations to make the teaching clear.

**Work Among  
Women**

Efforts were made continually to interest the women and children, but with little success until 1906, when children's work was started by Mr. and Mrs. Mumma in San Juan, and for some months Mrs. Mumma conducted a class for women in San Fernando with very good results. After moving to Bacnotan she inaugurated a Bible conference, covering a month each year, for the training of Christian women for work among their own people.

**Sunday  
Schools**

The first successful Sunday school was organized at San Juan in 1906, under the personal direction of Mr. and Mrs. Mumma. Efforts were made early in other places to organize with native leadership, but the time did not seem ripe. Near the close of 1907 more extensive plans were made and Sunday-school literature prepared, and a number of schools have since been organized with Filipino leaders. Junior and Young People's societies are also a part of the organized work.

**Native  
Workers**

The great mass of people here, as in other mission fields, must be reached through their fellow-countrymen, and the main work of the missionary should be the training of these future workers.

This has been the aim and policy of our mission in the islands, and one of the greatest causes for profound gratitude has been the rapidity with which native workers have been called into the work and inspired to give all the assistance in their power to propagating the gospel. It is only through their devotion and hearty coöperation that the extensive evangelistic work in the scores and scores of barrios is made possible. Not only are their preaching and the presentation of high moral ideals to the people and their attacks upon vice in every form becoming more and more effective, but their own personal lives are beyond reproach, and they are indeed lights "in the midst of a crooked and perverse nation." On account of the strong opposition of friends and relatives, nearly all converts are very earnest and thoroughly convinced before making any public confession of faith. Under such conditions, they usually become zealous propagandists of the new gospel, and expound it wherever opportunity offers itself. The more earnest and successful of these brethren have been given license to preach, and in exceptional cases have been employed so that all their time might be given to preaching the gospel and visiting the homes of the people. In this way a good corps of native preachers has been raised up. These have been instructed in special Bible institutes and workers' conferences. Most of them are of the middle

class of people. Some of the younger know English, and the requirement for all candidates for the regular ministry is that they must know either Spanish or English.

**Literature**

The New Testament had been published in Ilocano by the Bible societies before the beginning of our work. We have found a ready reception for the book, which is carefully read and reverently studied. The sales continue steadily, with a growing demand for the Old Testament among the people. The American Bible Society has undertaken the task of publication, and has assigned to the workers of our mission the rare privilege of assisting in the translation of some of the prophetic and historical books. The Psalms and Genesis will be issued this year, and subsequently the whole of the Old Testament will be issued in one volume. Too much cannot be said in favor and praise of the work of the Bible Society. Scores of the members of our church here to-day have been brought to Christ, their lives transformed, their hopes renewed, and life made worth living, simply by reading the Old Book. Very often the missionary finds in some out-of-the-way place a man who has never come in contact with workers of the mission, but who has come into possession of a new peace and feels a new spiritual force working within him, and has begun to strive to reach the ideals taught by Jesus Christ. The bond of fellowship that

almost immediately binds this man and the missionary together had its origin in a well-read copy of the New Testament. Very often in giving their testimonials do we hear expressions like this: "It is not the work of the Americano that has made me accept the new religion, but the reading of the Book"; "I am not following the religion of the Americano, but the teaching of Jesus Christ as written in the sacred Word."

The use of literature brought such large and quick returns that a small weekly paper in the dialect of the people was established in September, 1905. The extent of its influence may be seen in the circulation, which has reached about six hundred subscriptions during the past two years. This paper has been a constant and effective helper to the whole mission. Many of the subscribers have been "born again and made new creatures" by reading it, and the "Naimbag a Damag" has found a ready entrance to homes where the worker and missionary would have found no welcome. Mr. Mumma is the editor and manager.

**Weekly Paper**

Not the least of the achievements of the year 1907 was the publication of our new hymnal, entitled "Himhimno ken Cancancion a Naespirituan" (Hymns and Spiritual Songs). The Methodist and Christian missions fraternally joined with us in its publication, the responsibility for the preparation and translation of materials,

**Hymn-Book**

and the publication of the book was delegated to Mr. Mumma, translated hymns being furnished by all the missions. The book, which is a word edition, contains one hundred and eighty of our best and most popular hymns; also responsive readings and an order of service. The hymnal supplies a long-felt need, and has been received by our workers and people with enthusiasm. A music edition will be published.

Intellectual  
Hunger of  
People

The people are eager to read everything they can secure in their dialect. Reading-matter is very scarce, being confined to the Roman catechism and a poetical life of Christ, called "The Passion," which is sung or chanted during Lent. Mr. Mumma is preparing a religious primer in Ilocano, for use in private schools. With the installation of the new printing-press, the opportunities of supplying large quantities of reading-matter to satisfy the intellectual hunger of this awakened people cannot be estimated.

Chapels an  
Essential  
Need

In order that mission work in Roman Catholic countries may command the respect of the people and become permanent, it is necessary that, as rapidly as possible, chapels and church-buildings take the place of the upper room or basement place of meeting. This need is recognized in our mission among the Filipinos, and chapels are being erected as rapidly as funds will permit, the natives, though poor, helping in this building enterprise.

Soon after the organization of the church in Cava, a lot was purchased by the mission for the purpose of erecting a chapel. The members became interested, subscribed the materials and some money, and the mission provided the balance. The building seats over one hundred persons, but the congregations have so increased in size that the chapel will have to be enlarged if all who come are to be accommodated. This is the only chapel in Cava, that of the Romanists having been destroyed by fire.

Late in 1906 preparations were made to build in San Juan. For this also the congregation furnished material and labor. The chapel is well built and substantially furnished, with a seating capacity of two hundred. In this connection mention should be made of the chapels erected by the members in the barrios of Cacafian and Bugbugcao, both belonging to the municipality of San Juan. These are simple structures erected by the people themselves, on their own initiative. The barrio of Bugbugcao being quite distant from the central town, and very difficult to reach during the rains, the plan is to organize another church at this chapel, which will be a new center for the propagation of the gospel among the barrio people.

The Tubao people also planned to build about this time, and a neat little chapel with good, strong frame is the result. The congregation

Native  
Assistance  
in the  
Building  
of Chapels

furnished nearly all the materials and necessary funds for the building.

For the splendid building erected at Balaoan through the efforts of Mr. Pace, the members furnished the roof and helped to pay the carpenters. This is a hard-wood structure with nipa roof, well seated, has a beautiful pulpit, and presents a very neat and attractive appearance.

Small chapels have been erected by the people where we have congregations among the Igorots, one at Alilem and one in the mountains near Tubao, where the members did the work unaided.

Plans have been made and money raised for the building of a substantial church in San Fernando, which will be a model and an inspiration to the people and a credit to our missionary enterprise. The purpose is not to try to compete with the great edifices of the Roman Catholic Church, but to build a neat and durable church-building, which will give stability and strength to our efforts and inspire confidence in our work not only in this the capital city, but throughout the entire province.

A mission conference was organized at San Fernando, February 14, 1908, with eight missionaries, five pastors, and a lay delegate from each district. Juan Abellera, a thoroughly consecrated and capable native worker, received ordination. The conference also undertook home-mission work in the building of a chapel at Agoo. In

San Fernando  
Church

Conference  
Organized



addition to the eight regularly-employed native pastors, quite a large force of volunteer workers are giving either all or a part of their time to the mission.

*Difficulties Encountered.*

The territory we occupy was very conservative in the beginning, there being none of the independent Filipino church-members here. The power of custom is great in the Orient, and every one, from the least to the greatest, had been members of the Catholic Church. It is a great misfortune and disgrace not to be baptized and counted among the faithful of Rome. It is very difficult for one to break away from the long-honored customs of the fathers and thus bring dishonor to the race. The common greeting of the people to our converts is, "Igorot, how are you?" which means, "How are you, ignorant, despised savage?" As our members increase this will cease to be an obstacle. There are very few cemeteries not controlled by the Roman Church, and in the beginning there was only one, that at Cava. The right of burial is always denied to our members by the priests, and not to be honorably buried in the "consecrated ground" is another disgrace more stinging than forsaking the customs of the fathers. None but the most courageous would leave the Roman Church and join us when they knew that they would be humiliated

Converts  
Dishonored

No Cemeteries

and persecuted, and in the end denied a place of burial for any member of the family, should death claim him. Our people have been frequently inconvenienced and humiliated by being refused a place of burial for their loved ones. It is prohibited by the health department to bury elsewhere than in a legally-established cemetery. The Roman cemetery being the only burying-place in many towns, our people have to wait the pleasure of the municipal authorities, who are compelled by law to provide for such cases. At present there are municipal cemeteries at San Juan and Cava. These two towns have the largest congregations in the mission. In addition to the difficulties mentioned, the opposition of the officials of the town and the priests have been great, both, no doubt, fearing the loss of their influence.

Opposition  
of Officials

### *Open Doors.*

Doors are opening on every hand, and the time is ripe for the gathering of a great harvest of souls. Throughout the province opposition and indifference are giving way to a great hunger for the truth. "Instead of our pursuing the opportunities," as Mr. James B. Rogers, a pioneer missionary in the islands, says, "the opportunities are pursuing us, and we shall not in the coming years find so great an opportunity for service as we have now." The greatest needs at the present

Great  
Opportunities

time are funds for the building of chapels for our growing congregations in the various towns and barrios. These will give confidence to the members and strengthen and make permanent the work. Now is the time when every advantage and opportunity should be grasped and the campaign pushed with vigor, so that our churches may be properly founded and grow strong and develop with the people.

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#### QUESTIONS FOR STUDY AND DISCUSSION.

##### CHAPTER VI.

1. Name the strong and weak points in the character of the Filipino.
2. Mention three important things the American government has done for the Filipinos. Which of these do you consider the most important? Why?
3. Why were the friars disliked by the majority of the Filipinos?
4. For the evangelization of what provinces in the Philippines is our Church responsible?
5. Name and describe briefly the four districts.
6. What important work has been assigned to some of our missionaries by the American Bible Society?
7. Imagine yourself a Filipino. How would you regard the work of the Protestant missionaries?
8. Why is now the time to push the evangelization of the Philippines? Give three reasons.



## APPENDIXES



## APPENDIX A

## BIBLIOGRAPHY

## GENERAL.

Dennis, James S. Christian Missions and Social Progress. Three volumes. Well illustrated. Each, \$2.50.

Bliss, E. M., and others. The Encyclopedia of Missions. Revised edition. One volume. \$6.00.

Brown, A. J. The Foreign Missionary. \$1.50. Cheaper edition, 60 cents.

Beach, Harlan P. A Geography and Atlas of Protestant Missions. Two volumes. \$4.00 per set.

Religions of Mission Fields as Viewed by Missionaries. By ten prominent missionaries. Cloth, 50 cents; paper, 35 cents.

Barton, James L. The Unfinished Task of the Christian Church. Cloth, 50 cents; paper, 35 cents.

Hodgkins, Louise Manning. An Introduction to the study of Missions. 50 cents.

## AFRICA

Mills, J. S. Africa. 50 cents.

Flickinger, D. K. Fifty-five Years in the Active Ministry. \$1.00.

Blaikie, W. Garden. The Personal Life of David Livingston. \$1.50.

Stewart, James. Dawn in the Dark Continent, \$2.00.

Noble, Frederick Perry. The Redemption of Africa. Two volumes. \$4.00.

Thornton, Douglas M. Africa Waiting, or the Problem of Africa's Evangelization. Cloth, 50 cents; paper, 35 cents.

Nassau, R. H. *Fetishism in West Africa.* \$2.50 net.

Naylor, W. S. *Daybreak in the Dark Continent.* Cloth, 50 cents; paper, 35 cents.

Parsons, Ellen C. *Christus Liberator.* 50 cents.

Pierson, A. T. *Seven Years in Sierra Leone, the Story of the Work of Wm. A. B. Johnson.* \$1.00.

#### CHINA

Williams, S. Wells. *The Middle Kingdom.* Revised edition, two volumes. \$8.00. This is still the standard work on China.

Martin, W. A. P. *The Lore of Cathay.* \$2.50.

Martin, W. A. P. *A Cycle of Cathay.* \$2.00.

Martin, W. A. P. *The Awakening of China.* One volume. \$4.00. Doctor Martin has been over fifty years in China, and whatever he writes has authority.

Smith, Arthur H. *Chinese Characteristics.* \$2.00.

Smith, Arthur H. *Village Life in China.* \$2.00.

Smith, Arthur H. *China and America To-day.* \$1.25.

Smith, Arthur H. *The Uplift of China.* Cloth, 50 cents; paper, 35 cents.

Smith, Arthur H. *Rex Christus.* Cloth, 50 cents; paper, 30 cents. Doctor Smith has spent a long life in China, and all his books are of the highest value.

Brown, Arthur J. *New Forces in Old China.* \$1.50. Recent, fresh, vigorous.

Beach, Harlan P. *Dawn on the Hills of T'ang.* Cloth, 50 cents; paper, 35 cents. "A concise summary of China and missionary work."

#### JAPAN

Clements, E. W. *Handbook of Modern Japan.* \$1.50.

Griffis, W. E. *The Mikado's Empire.* Two volumes. \$4.00.

Griffis, W. E. *The Religions of Japan.* \$2.00.

Griffis, W. E. *The Japanese Nation in Evolution.* \$1.25.



- Griffis, W. E. Dux Christus. Cloth, 50 cents; paper, 30 cents.
- Batchelor, J. The Ainu of Japan. \$2.00.
- Gulick, S. L. Evolution of the Japanese. \$2.00.
- Murray, D. The Story of Japan. \$1.50.
- Chamberlain, B. H. Things Japanese. \$2.50.
- Knox, G. W. The Spirit of the Orient. \$1.50.
- Bacon, A. M. Japanese Girls and Women. \$1.25.
- DeForest, J. H. Sunrise in the Sunrise Kingdom. Cloth, 50 cents; paper, 35 cents.
- Cary, Otis. Japan and Its Regeneration. Cloth, 50 cents; paper, 35 cents.

## PORTO RICO

- Fowles, G. M. Down in Porto Rico. 75 cents net.
- Van Middledyk, R. A. The History of Porto Rico. \$1.25 net.
- U. S. Government, Department of Commerce and Labor. Commercial Porto Rico in 1906.

## PHILIPPINE ISLANDS

- Foreman, John. The Philippine Islands. \$6.00 net. The best volume in English written before the American invasion.
- U. S. Government. Census of the Philippine Islands. Four volumes. This is the best general work.
- Stuntz, Homer C. The Philippines and the Far East. \$1.75. Valuable for religious information.
- Devines, John Bancroft. An Observer in the Philippines. \$2.00.
- Wright, Hamilton M. A Handbook of the Philippines. \$1.00 net.
- Barrows, David P. A History of the Philippines. 80 cents net.
- Brown, Arthur J. The New Era in the Philippines. Cloth, 50 cents; paper, 35 cents net.
- Montgomery, Helen B. Christus Redemptor. Cloth, 50 cents; paper, 30 cents.

APPENDIX B  
LIST OF UNITED BRETHREN FOREIGN MISSIONARIES  
SIERRA LEONE

NAME	NATIVE STATE	Service Began	PLACE OF EDUCATION
D. K. Flickinger	Ohio	1855	Germantown Seminary.
*D. C. Kumlner	Penn.	1855	
W. J. Shuey	Ohio	1855	Ohio Conference Academy
*W. B. Witt	Indiana	1856	Hartsville College, Cincinnati Medical College.
*J. K. Billheimer	Virginia	1856	Mt. Pleasant Academy.
C. O. Wilson	Ohio	1860	
Mrs. J. K. Billheimer	Ohio	1862	Otterbein University.
*O. Hadley	Indiana	1866	Roanoke Academy.
Mrs. O. Hadley	Indiana	1866	Hartsville College.
*Joseph Gomer	Michigan	1870	
*Mrs. Joseph Gomer	Ohio	1870	
*J. A. Evans	Michigan	1871	Michigan Collegiate Institute.
Peter Warner	Ohio	1872	
Mrs. Peter Warner	Ohio	1872	
Joseph Wolf	Ohio	1875	

Lizzie Bowman (Mrs. Joseph Wolf)	Ontario	1876	Otterbein University.
*Emily Beeken	Ohio	1876	
D. F. Wilberforce	Sierra Leone	1878	Oberlin College.
Mrs. D. F. Wilberforce	Ohio	1878	
*Mrs. Mary M. Mair	Scotland	1879	
Mrs. J. A. Evans	Virginia	1880	
*R. N. West	Indiana	1882	Lebanon Normal, Ann Arbor Medical College.
Mrs. R. N. West	Ohio	1882	Smithville Academy.
J. M. Leshner	Penn.	1883	Lebanon Valley College.
Mrs. J. M. Leshner	Penn.	1883	Lebanon Valley College.
W. S. Sage	Ohio	1883	Union Biblical Seminary.
Mrs. W. S. Sage	Ohio	1883	Smithville Academy, Union Biblical Seminary.
Ellen Groenendyke	Indiana	1889	Hartsville College.
*Francis Williams	Indiana	1889	Otterbein University, Moody Bible Institute.
Jacob Miller	Indiana	1890	Union Biblical Seminary.
*Mrs. Jacob Miller	Ohio	1890	Union Biblical Seminary.
*Elma Bittle	Ohio	1891	Otterbein University.
*Marietta Hatfield	Ohio	1891	Cincinnati Woman's Medical College.
*Ella Schenck	Ohio	1891	Classical Academy, Eastern Indiana Normal School.

Sierra Leone—*Continued*

NAME	NATIVE STATE	Serv- ice Began	PLACE OF EDUCATION
Alice Harris	Iowa	1891	Amity College, Wheaton College.
L. O. Burtner	Virginia	1892	Shenandoah Institute, Union Biblical Seminary. (Appointed to P. I. 1901.)
Mrs. L. O. Burtner	Penn.	1892	Lebanon Valley College.
*I. N. Cain	Missouri	1892	Leander Clark College.
*Mrs. I. N. Cain	Wisconsin	1892	Leander Clark College.
Lydia Thomas	Ohio	1892	
A. T. Howard	Michigan	1894	Otterbein University. Union Biblical Seminary. (Appointed to Japan 1898.)
Mrs. A. T. Howard	Ohio	1894	Otterbein University.
†J. R. King	Penn.	1894	Otterbein University.
†Mrs. J. R. King	Ohio	1894	Otterbein University.
Florence M. Cronise	New York	1894	Private tutors, and studied three years in Europe.
†Minnie E. Eaton	Ohio	1894	Otterbein University.
*Mary C. Archer	Iowa	1895	Callanan College, Leander Clark College, King Electric Medical College.
F. Minsball	Ontario	1896	Otterbein University.

Mrs. F. Minsball	Indiana	1896	Otterbein University.
*L. A. McGrew	Ohio	1896	Union Biblical Seminary.
*Mrs. L. A. McGrew	Ohio	1896	Union Biblical Seminary.
A. A. Ward	Indiana	1897	Leander Clark College.
*I. E. Albert	Penn.	1899	Lebanon Valley College.
Mrs. I. E. Albert	Penn.	1899	Lebanon Valley College.
*E. E. Todd	Minn.	1899	Leander Clark College.
†Mrs. E. E. Todd	Mass.	1899	Northfield Seminary, Moody Bible Institute.
E. A. King	Iowa	1899	Lane University.
Mrs. E. A. King	Indiana	1899	Lane University.
*S. J. Barakat	Syria	1900	Syrian Protestant College, Baltimore College of Physicians and Surgeons.
Mrs. S. J. Barakat	Maryland	1900	Los Angeles Medical College.
†Zenora Griggs	California	1900	Lane University.
W. S. Richards	Kansas	1901	Emporia State Normal School.
Mrs. W. S. Richards	Penn.	1901	Otterbein University.
Mary E. Murrel	Illinois	1902	Otterbein University.
†Rilla Akin	Wisconsin	1902	Leander Clark College.
(Mrs. H. D. Southard)	Indiana	1903	Otterbein University.
C. W. Snyder	Penn.	1903	Otterbein University.
Mrs. C. W. Snyder	Ohio	1903	Otterbein University.
C. Judy	Illinois	1903	Otterbein University.
Mrs. C. Judy	Illinois	1903	Otterbein University.
W. E. Riebel	Illinois	1903	Otterbein University.

## Sierra Leone—Concluded

NAME	NATIVE STATE	Serv- ice Began	PLACE OF EDUCATION
*Mrs. W. E. Riebel	Ohio	1903	Otterbein University.
†R. P. Dougherty	Penn.	1904	Lebanon Valley College, Union Biblical Seminary.
†A. Eliza Akin	Wisconsin	1904	Leander Clark College.
†E. M. Hursh	Ohio	1905	Otterbein University.
†H. T. Miller	Iowa	1905	Leander Clark College.
†Mrs. H. T. Miller	Iowa	1905	Leander Clark College.
†H. D. Southard	New York	1906	Mt. Hermon School, Union Biblical Seminary.
†Mary E. Stauffer	Penn.	1906	Cedar Rapids Normal School.
†E. Kingman	Mass.	1907	
†Alice Dougherty	Penn.	1907	Good Samaritan Hospital, Union Biblical Seminary.
†Mary E. Lambert			
(Mrs. E. M. Hursh)	Indiana	1907	Otterbein University.
†J. F. Musselman	Penn.	1908	Union Missionary Institute.
†Ella Shanklin	Ohio	1908	Otterbein University, Moody Bible Institute.

## CHINA

Austia Patterson (Mrs. H. K. Shumaker) *Lillian Shaffner	Iowa Penn.	1889 1889	Leander Clark College. Lebanon Valley College.
S. Lovinia Halverson	S. Dakota	1891	Leander Clark College, Iowa State Medical College.
†Regina M. Bigler E. E. Fix	Ohio Indiana	1892 1893	Iowa State Medical College. Leander Clark College, Union Bib- lical Seminary.
Mrs. E. E. Fix	Indiana	1893	Leander Clark College, Union Bib- lical Seminary.
H. K. Shumaker	Ohio	1897	Heidelberg College, Starling Medi- cal College.
†E. B. Ward	Indiana	1897	Leander Clark College.
†Mrs. E. B. Ward Ruth Thompson	Iowa Kentucky	1897 1898	Leander Clark College. Woman's Medical College of Penn- sylvania.
O. S. Townsend	Nebraska	1902	Stanbery Normal College, Rush Medical College.
†C. E. Spore	Indiana	1902	General Baptist College, Union Biblical Seminary.
†Mrs. C. E. Spore	Indiana	1902	York College, Union Biblical Seminary.
†E. I. Doty	Iowa	1903	Leander Clark College.

## China—Concluded

NAME	NATIVE STATE	Service Began	PLACE OF EDUCATION
†Mrs. E. I. Doty	Wisconsin	1903	Leander Clark College.
†B. F. Bean	Indiana	1905	Leander Clark College, Otterbein University.
†Mrs. B. F. Bean	Indiana	1905	Leander Clark College, University of Michigan Training School for Nurses.
†Frank Oldt	Ohio	1905	Otterbein University, Ohio Medical University.
†Belle Myers	Ohio	1905	Toledo Normal School.
†Ora B. Maxwell (Mrs. Frank Oldt)	Ohio	1906	Otterbein University.



## JAPAN

†A. T. Howard	Michigan	1908	Otterbein University, Union Biblical Seminary.
†Mrs. A. T. Howard	Ohio	1899	Otterbein University.
J. E. Knipp	Maryland	1900	Johns Hopkins University, Union Biblical Seminary.
Mrs. J. E. Knipp	Maryland	1900	Baltimore Kindergarten Training School.
†Joseph Cosand	Indiana	1901	Normal School.
†Mrs. Joseph Cosand	Indiana	1901	Earlham College.
*Monroe Crecelius	Indiana	1906	General Baptist College, Union Biblical Seminary.
†B. F. Shively	Penn.	1907	Otterbein University, Union Biblical Seminary.
†Mrs. B. F. Shively	Ohio	1907	Otterbein University.

## PORTO RICO

†N. H. Huffman	Kansas	1899	Lane University, Union Biblical Seminary.
†Mrs. N. H. Huffman	Kansas	1899	Lane University, Union Biblical Seminary.

## Porto Rico—Concluded

NAME	NATIVE STATE	Service Began	PLACE OF EDUCATION
E. L. Ortt	Ohio	1900	
Mrs. E. L. Ortt	Ohio	1900	
N. E. Clymer	Ohio	1900	Northwestern University, Baltimore College of Physicians and Surgeons.
Mrs. N. E. Clymer	Ohio	1900	Northwestern University.
†P. W. Drury	Iowa	1901	Leander Clark College, Union Biblical Seminary.
†Mrs. P. W. Drury	Illinois	1901	Leander Clark College.
†Elizabeth Reed	Penn.	1907	Shippensburg State Normal School.
†I. E. Caldwell	Nebraska	1907	York College, Union Biblical Seminary.
†Mrs. I. E. Caldwell	Nebraska	1907	York College, Union Biblical Seminary.
†C. I. Mohler	Nebraska	1903	York College, Union Biblical Seminary.
†Mrs. C. I. Mohler	Nebraska	1903	York College, Union Biblical Seminary.

## PHILIPPINE ISLANDS

E. S. Eby	Indiana	1901	Normal School, Union Biblical Seminary.
†S. B. Kurtz	Penn.	1901	Avalon College, Union Biblical Seminary.
L. O. Burtner	Virginia	1901	Shenandoah Institute, Union Biblical Seminary.
Mrs. L. O. Burtner	Penn.	1901	Lebanon Valley College.
†H. W. Widdoes	Kansas	1903	Central College, Lane University.
†Mrs. H. W. Widdoes	New York	1903	
†M. W. Mumma	Ohio	1904	Ohio State University.
†Mrs. M. W. Mumma	Ohio	1904	Oberlin College.
†E. J. Pace	Ohio	1905	Otterbein University.
†Mrs. E. J. Pace	New York	1905	Moody Bible Institute, Otterbein University.
B. M. Platt	England	1906	Wheaton College, Chicago College of Physicians and Surgeons.
Mrs. B. M. Platt	Mass.	1906	Mt. Holyoke College.
A. B. DeRoos	Holland	1906	
Mrs. A. B. DeRoos	Texas	1906	
†Mrs. S. B. Kurtz	Indiana	1906	Normal School.

\* Deceased

† In active service.

APPENDIX C  
 STATISTICS OF UNITED BRETHREN FOREIGN MISSIONS  
*Reported from the Field for the year 1907*

		MISSION FIELDS					
		Sierre Leone, West Africa	China	Japan	Porto Rico	Philippine Islands	Total
When Established		1855	1889	1895	1899	1901	
MISSION- ARIES	Ordained .....	6	2	3	*4	4	19
	Unordained Men.....	2	3	.....	1	.....	6
	Single Women.....	6	.....	.....	1	.....	9
	Wives.....	4	5	3	*4	4	20
	Physicians.....	1	.....	.....	.....	.....	3
	Total Missionaries.....	18	12	6	9	8	53
NATIVE WORKERS	Ordained Preachers.....	6	1	8	2	1	18
	Unordained Preachers.....	9	7	7	7	4	34
	Other Native Laborers.....	43	12	5	2	18	70
	Total Native Laborers .....	58	20	20	11	*23	132
CHURCH STATISTICS	Organized Churches.....	21	5	13	*14	*13	66
	Other Preaching Places.....	390	5	18	21	*19	453
	Communicant Members.....	705	377	381	*642	*680	2,785
	Adherents.....	2,700	.....	762	1,500	2,250	7,212
	Number of Sunday Schools.....	24	2	21	*14	*11	72
	Sunday School Teachers and Officers...	102	4	43	32	.....	181
	Sunday School Pupils.....	1,287	125	802	834	.....	3,138
	Total Sunday School Enrollment.....	1,389	129	935	866	.....	3,319
	Young People's Societies .....	6	1	7	5	*3	22
	Members of Young People's Societies..	186	.....	105	203	.....	494
	Junior Societies.....	10	1	1	1	*3	16
	Members of Junior Societies.....	370	.....	20	30	28	448
	Day and Boarding Schools.....	23	†7	.....	1	.....	31
	Pupils in Day and Boarding Schools...	855	274	.....	30	.....	1,159
	Students in Albert Academy.....	*161	.....	.....	.....	.....	161
	Dispensaries.....	1	1	.....	.....	.....	2
	Cases Treated.....	2,624	18,980	.....	.....	.....	21,604
	Church Houses .....	20	4	4	*0	7	44
	Value of Churches.....	\$33,655	\$3,800	\$7,700	\$27,210	\$1,223	\$73,588
	Missionary Residences.....	5	3	2	.....	1	11
	Value of Missionary Residences.....	\$18,110	\$50,000	\$11,996	.....	\$1,950	\$82,086
	Value of other Property .....	\$33,730	\$1,500	\$7,400	\$790	\$790	\$41,210
Total Value of Property .....	\$80,525	\$55,300	\$27,096	\$28,000	\$3,963	\$194,881	
Amount contributed on Foreign Field 1907.....	\$3,613.52	\$173.33	\$578.85	\$811.59	\$50	\$5,827.29	

\* Reported August, 1908. † Two of these are boarding schools with 17 pupils.

## APPENDIX D

## ANALYTICAL INDEX

In this index are indicated the most important topics treated in each chapter. It is also intended for the use of mission study classes. By reading over the analytical outline before taking up a chapter, one may see exactly what ground is covered. After having studied the chapter, its outline as here given can be used for review. The numerals following the topics refer to the pages where they may be found.

## CHAPTER I.

## SIERRA LEONE, WEST AFRICA.

- I. General Conditions, 1-8.
  1. Location and extent, 1, 2.
  2. Climate, 2.
  3. Population, 3.
  4. Native houses, 3, 4.
  5. Customs, 4-8.
    - (1) Dress, 4.
    - (2) Labor, 5.
    - (3) Domestic slavery, 5.
    - (4) Marriage, 6.
    - (5) Food, 6.
    - (6) Treatment of sick, 7.
    - (7) Burial of dead, 7.
    - (8) Vices, 8.
- II. Religious Conditions in Sierra Leone, 8-33.
  1. Paganism, 8-10.
    - (1) Belief in evil spirits, 8.
    - (2) Offerings, 9.
    - (3) Secret societies, 9.
    - (4) Cannibalism, 10.
    - (5) Fear the controlling motive, 10.
  2. Mohammedanism, 10-21.
    - (1) A dangerous foe, 10.
    - (2) Its founder, 12.
    - (3) Beliefs and practices, 13-19.
    - (4) Conversions from Mohammedanism, 20.
    - (5) Our opportunity in Sierra Leone, 20, 21.
  3. Christianity, 21-33.
    - (1) Produces great changes, 22, 23.
    - (2) An example of consecration, 24.
    - (3) Reasons for industrial training, 25-29.
    - (4) Educational work, 29-33.

## CHAPTER II.

## THE UNITED BRETHREN MISSIONS IN SIERRA LEONE.

- I. Organization and growth of our foreign missionary work, 37-45.
  1. Missionary Society organized in 1853, 38.
  2. Africa selected as the first field, 40.
  3. Early difficulties and foundation laying, 41-43.
  4. Uprising of 1898, 43.
  5. The favorable outcome, 44, 45.
- II. Present conditions of the work of the Foreign Missionary Society, 45-53.
  1. Extent of work, 45.
  2. Principal stations, 46-53.
    - (1) Shenge, 46-48.
    - (2) Bonthe, 48.
    - (3) Industrial work at Mofus, 50, 51.
    - (4) Mano, 52.
    - (5) New stations, 53.
- III. Coöperative Work, 53-59.
  1. Jolnt superintendency, 55.
  2. Work in Freetown, 53-59.
    - (1) Mission headquarters, 53.
    - (2) Freetown Church, 54.
    - (3) Bethany Cottage, 54.
    - (4) Albert Academy, 55-59.
- IV. Work of the Woman's Missionary Association, 59-70.
  1. Historical sketch, 59-64.
    - (1) Origin, 59, 60.
    - (2) Mission opened at Rotifunk, 61.
    - (3) Great difficulties, 62.
    - (4) Mendi country occupied, 63.
  2. Present conditions of the work, 64.
  3. Its extent, 64.
  4. Principal stations, 65-69.
    - (1) Rotifunk, 65.
    - (2) Moyamba, 66.
    - (3) Ronietta, 67.
    - (4) Talama, 69.
    - (5) New territory, 69.
- V. Closing Word, 70-72.
  1. Loyalty and consecration of native pastors, 70, 71.
  2. Our missionaries, 71, 72.

## CHAPTER III.

## CHINA.

- I. Old China, 79-95.
  1. The country, 79-82.
    - (1) Its favorable location, 80.
    - (2) Productions, 80.
    - (3) Minerals, 81.
    - (4) Population, 82.
  2. Native customs, 83-92.
    - (1) Domestic customs, 83.
    - (2) Education, 84, 85.

- (3) Social classes, 86, 87.
  - (4) Religions—Confucianism, Taoism, Buddhism, 87-90.
  - (5) Political customs, 90, 91.
  - 3. Chinese characteristics, 92-95.
- II. New China, 96-105.
- 1. Aroused by foreign aggressiveness, 96.
  - 2. Modern education introduced, 97.
  - 3. War against opium, 98, 99.
  - 4. A constitutional government promised, 100.
  - 5. Introduction of railways and other modern improvements, 101, 102.
  - 6. A brighter future for women, 102.
  - 7. Other reforms, 103-105.
- III. Christian China, 105-115.
- 1. Early missionary efforts, 105-107.
  - 2. Marvelous growth of a century, 108.
  - 3. Agencies at work, 109-112.
    - (1) Bible Circulation, 109.
    - (2) Christian press, 110.
    - (3) Y. M. C. A., 110.
    - (4) Sunday schools, 111.
    - (5) Medical work, 111.
    - (6) Christian schools, 112.
    - (7) Evangelistic work paramount, 112.
  - 4. Church union, 113.
  - 5. Significant facts, 114.
- IV. United Brethren in China, 115-122.
- 1. Location of mission, 115.
  - 2. Pioneer work, 116.
  - 3. Four departments, 117-121.
    - (1) Medical, 117.
    - (2) Educational, 119.
    - (3) Philanthropic, 120.
    - (4) Evangelistic, 120, 121.
  - 4. Conference organized, 122.
  - 5. Great opportunities, 122.

## CHAPTER IV.

## JAPAN.

- I. The land and the people, 129-134.
- 1. The country, 129-132.
    - (1) Its extent, 129.
    - (2) Volcanic origin, 129.
    - (3) Climate, 130.
    - (4) Fertility of soil, 131.
    - (5) Land of beauty, 132.
  - 2. The people 132-134.
    - (1) Physical characteristics, 133.
    - (2) The samurai, 133.
    - (3) Shoguns, 134.

- II. The New Era in Japan, 135-137.
  - 1. The coming of Commodore Perry, 135.
  - 2. The Charter Oath, 135.
  - 3. Wonderful changes, 136, 137.
- III. Manners, Traits, Customs, 138-146.
  - 1. Many manners the opposite of ours, 138.
  - 2. Characteristic traits, 138.
  - 3. Society based on Confucian ethics, 138-141.
    - (1) Marriage and divorce, 139, 140.
    - (2) Filial piety, 141.
    - (3) Condition of women, 139, 140.
  - 4. Economic conditions, 141.
  - 5. Educational system, 141.
  - 6. Religions, 142-145.
    - (1) Shintoism, 142, 143.
    - (2) Buddhism, 143-145.
    - (3) Confucianism, 145.
  - 7. Political institutions, 146.
- IV. Christian Japan, 147-152.
  - 1. Many difficulties, 147, 148.
  - 2. Active forces of Christianity, 149-152.
    - (1) Statistics, 149.
    - (2) Y. M. C. A., 150.
    - (3) C. E. Movement, 150.
    - (4) Sunday schools, 150.
    - (5) Bible Society, 151.
    - (6) Christian schools, 151.
    - (7) Church union in Japan, 152.
- V. The United Brethren Church in Japan, 153-169.
  - 1. Its beginning, 153.
  - 2. Missionaries, 153-155.
  - 3. Organization and division of the field, 155-164.
    - (1) The Northeast District, 157-159.
    - (2) The Tokaido District, 160-164.
  - 4. Methods of work, 165-168.
    - (1) English Bible classes, 165.
    - (2) The missionary's home, 166.
    - (3) Country touring, 166.
    - (4) Self-support, 166, 167.
    - (5) A native ministry.
  - 5. Our present needs, 169.

## CHAPTER V.

## PORTO RICO.

- I. Physical, Historical, Political, and Commercial Features, 173-182.
  - 1. Location, 173.
  - 2. Climate, 174.
  - 3. Population, 176.
  - 4. Present government, 176, 177.
  - 5. Economic conditions, 178-182.
- II. Educational and Religious Conditions, 182-188.
  - 1. Great illiteracy under Spanish government, 182.
  - 2. Introduction of American public school system, 183, 184.



3. Signal failure of Roman Catholic Church, 185, 186.
  4. Entrance of Protestant missionaries, 187.
  5. Division of territory, 188.
- III. The Work of the United Brethren Church, 188-213.
1. Our field, 189.
  2. Historical sketch, 189-198.
    - (1) The beginnings of the work, 189, 190.
    - (2) Its enlargement, 191-195.
    - (3) New adjustments for greater work, 196-198.
  3. The training of the native church, 198-205.
    - (1) The Bible school, prayer-meetings, C. E., 119, 120.
    - (2) Cottage meetings, 200.
    - (3) Lady visitors, 201, 202.
    - (4) Preparation of candidates for church-membership, 203.
    - (5) Self-support, 204.
    - (6) The work of the printing-press, 204.
    - (7) Training the native pastors, 205.
  4. Obstacles encountered, 206-209.
    - (1) A new language, 206.
    - (2) Unfavorable climate, 207.
    - (3) Ignorance and poverty of people, 207.
    - (4) Superstition and prejudice, 208.
    - (5) Social conditions, 208.
    - (6) Lack of good roads, 209.
  5. Growth of the United Brethren Church in Porto Rico, 209.
  6. The future of Porto Rico, 210, 211.
  7. Chief needs of our work, 212-214.
    - (1) A larger number of native pastors, 212.
    - (2) More chapels and church-buildings, 212.
    - (3) Missionary residences, 213.

## CHAPTER VI.

## THE PHILIPPINE ISLANDS.

- I. The Philippines Under Spanish Rule, 219-225.
  1. The islands, 219, 220.
    - (1) Location and size, 219.
    - (2) Climate, 219, 220.
  2. The people, 221-225.
    - (1) Population, 221.
    - (2) Principal tribes, 221.
    - (3) Chief characteristics of people, 222-225.
- II. The Philippines Under American Rule, 226-233.
  1. Governmental policy, 226-229.
    - (1) Civil Commission, 227.
    - (2) Municipal code, 228.
    - (3) Former influence of the friars, 229.
  2. Establishment of public-school system, 230, 231.
  3. Industrial training 232.
  4. Constabulary, 233.
- III. Religious Influences in the Philippines, 233-240.
  1. Reasons why friars were disliked, 234-239.
    - (1) Enriched themselves, 235.
    - (2) Destroyed liberty, 236, 237.

- (3) Greed, 238.
- (4) Immorality, 239.
- (5) Despotism, 239.
- 2. American Protestantism, 240.
- 3. Aglipay Movement, 240.
- IV. The United Brethren Mission in the Philippines.  
241-259.
- 1. Its beginning, 241, 242.
- 2. Extending the work, 243-245.
- 3. Division and organization of our field, 246-249.
  - (1) South District, 246.
  - (2) Central District, 246.
  - (3) North Central District, 247.
  - (4) North District, 247.
  - (5) New territory added, 248, 249.
- 4. Methods of work, 249-256.
  - (1) Among women, 250.
  - (2) Sunday schools, 250.
  - (3) Native workers, 250, 251.
  - (4) Circulation of the Bible, 252.
  - (5) Weekly paper, 253.
  - (6) Publication of hymn-book, 253.
  - (7) Chapel and church-buildings, 254, 255.
  - (8) Mission Conference organized, 256.
- 5. Difficulties encountered, 257, 258.
  - (1) Converts dishonored, 257.
  - (2) No cemeteries, 257.
  - (3) Opposition of officials, 258.
- 6. Open doors, 258, 259.







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